REDEEMER COLLEGE LIBRARY
LIBRARY REDEEMER COLLEGE
ANCASTER, ON
PER/BX/9401/.C36
Dec 88
JAN 2 1989
L9G 3N6

# Calvinist Contact

An independent Christian weekly

December 23, 1988 / 44th year of publication / No. 2146

## New kind of television evangelist , former evangelist predicts

**Paul De Groot**

EDMONTON — Charles Templeton, an old hand at the evangelism game, got out voluntarily long ago.

But today's televangelists, he believes, will be pushed out. And they may be replaced, he predicts, by someone who knows how to use television well, someone who speaks to reason rather than emotion.

Templeton spent 19 years as a travelling evangelist (he recalls once packing Edmonton's old hockey arena) and then moved on to a long and distinguished media career. In an interview in Edmonton, he said the main character in his latest novel is a "serious prediction."

That character is Oscar Gladden, a man of gargantuan appetites, slippery morals, and incredible wealth, obtained dollar by dollar from millions of devoted viewers. His money accumulates

See **TELEVISION** — p. 3.

**Thinkbit**

*There are two bequests we can give our children: one is roots; the other, wings.*

**From a sign in a counsellor's office**

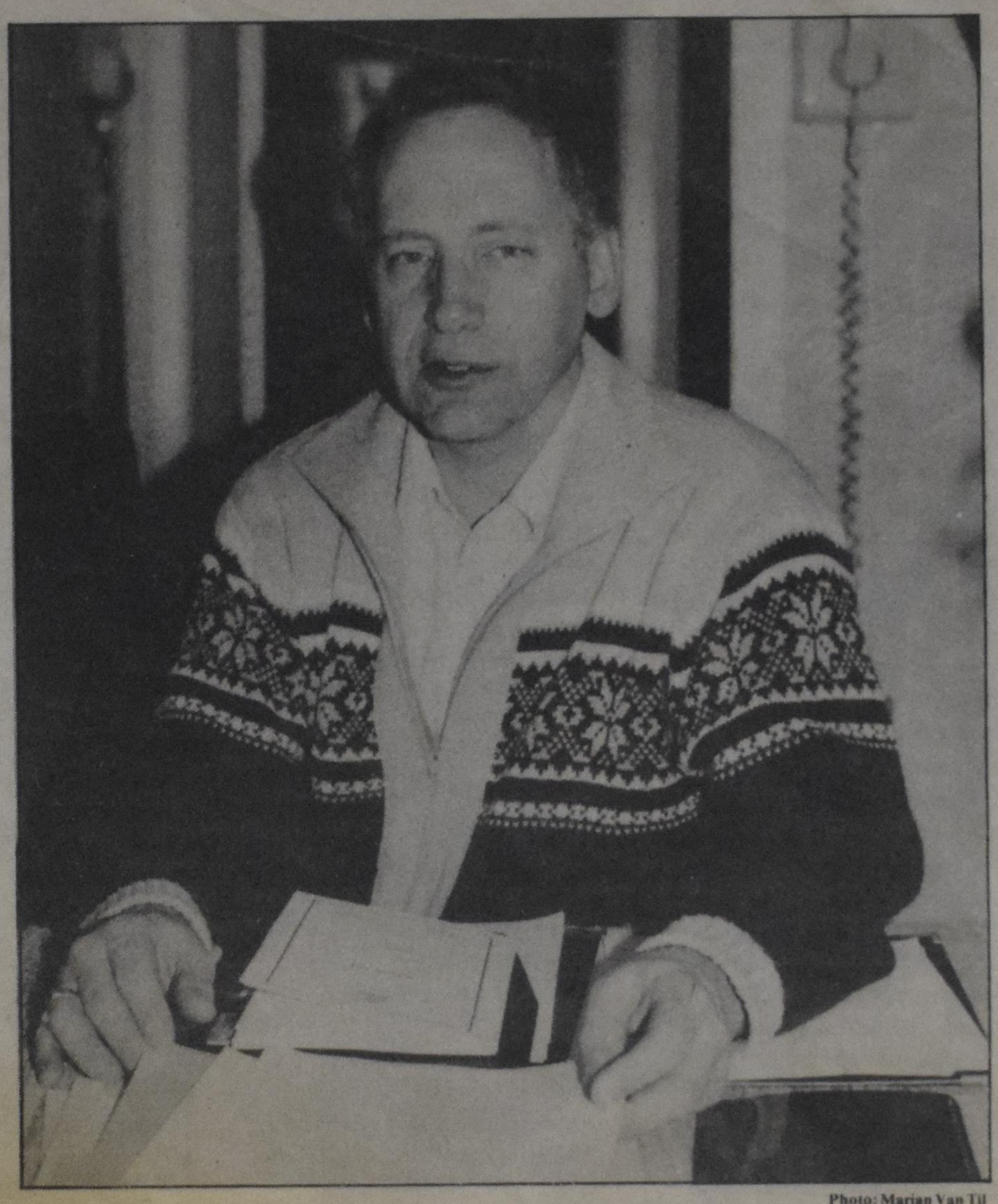


Photo: Marian Van Til

*Gary Duthler, executive director of the Association of Independent Schools and Colleges in Alberta: "A new legitimacy"*

## Canadians visit Christians in North Korea

**Robert VanderVennen**

TORONTO — A delegation of five Canadian church leaders has just returned from a nine-day visit to Christians in the Democratic People's Republic of Korea at the invitation of its Korean Christians Federation. The group, travelling on behalf of the Canadian Council of Churches, also visited Christians in South Korea and in Beijing, China.

This is the first time a Christian group has been invited to North Korea by Christians there, reflecting a loosening by the communist government of its very tight grip on the practice of Christianity in that country. Though they were invited by the Protestant Federation, the Canadians also met with the new Korean Catholics Association and the Korean Buddhist Association.

North Koreans are expressing a firm desire to see their country re-unified, and that feeling is strongly echoed by South Korean Christians. The nation is so totally cut in two that no one crosses the demilitarized zone separating the two nations, and no mail service nor other communication between them is possible. This is especially tragic because, inevitably, families were split when the nation was divided by the United States and Soviets after the Korean War ended.

Unlike the separation of East and West Germany, the Korean separation is total.

See **NORTH** — p. 3.

Photo: courtesy of Terry Gallagher

*(l.-r.) Canadians Rhea M. Whitehead, Terry Brown and Terry Gallagher enjoy North Korean hospitality.*

## New Alberta education act has Christian schools happy

**Marian Van Til**

EDMONTON — "The supporters of independent education have much to be happy about in the new Act," says the September 1988 newsletter of the Association of Independent Schools and Colleges in Alberta (AISCA).

The "new act" referred to is Alberta's Education Act which was passed on July 6 and will be proclaimed (take effect) on December 31.

The reason AISCA supporters are happy is that the pressure they put on the provincial government and its ministry of education have paid off handsomely.

The AISCA has 75 member schools representing 8,300 of Alberta's 12,000 students. Nine of those schools are part of Christian Schools International (CSI), two are private Roman Catholic, two are Jewish, several are post-secondary (Rosebud [Christian] School of the Arts, The King's College), and many are evangelical Christian. A large number of the supporters of those schools got into the act, so to speak, by opposing what would have been to them an unacceptable education act.

### Government autocracy

In the spring of 1987, Alberta started the process which would revise its Education Act — Bill 59 was introduced in the legislative assembly. "The original version of that bill left a tremendous number of things to ministerial discretion," says Gary Duthler, executive director of AISCA. "We saw a problem with the role of parent's with children in private [and Christian] schools. It was vague. The preamble's main concern was the educational interest of children and just mentioned the 'appropriate role of parents.' That's all it said."

For people such as AISCA members, who believe that it is the parents' primary responsibility to choose and monitor their children's education, that was not enough — and they let the government know it.

But AISCA members weren't the only ones who didn't like the bill. The bill's section on uneducatable children was opposed by various associations for children with problems and handicaps. "Every sector of the education community found it to be deficient in some way," asserts Duthler. But what to do about it?

In the fall of 1988, during which there was no sitting of parliament, opposition to Bill 59 began to mobilize, says Duthler. AISCA spearheaded one of the most successful letter-writing campaigns in provincial history. Between 25-30 per cent of mail received by the minister of education was from AISCA parents. (Only the uneducatable child issue got more mail.)

See **ALBERTA EDUCATION** — p. 2.

**In this issue:**

Anne Hutten gives pointers on successfully raising children . . . p. 10
Poetry by and about children . . p. 11
Gertie Wagenaar reminisces about her grandmother . . . . . p. 12

# Guest Columnist

## Alberta education

... continued from page 1.

The write-in campaign was so successful, notes Duthler, smiling, that "the deputy minister [of education] asked to call it off or the whole act would be defeated."

### Primary parental role stated

The preamble of Alberta's new Education Act now says: "Parents have a right and responsibility to make decisions respecting the education of their children." Schools may now be run by "a board, an operator of a private school, an early childhood services program private operator, a parent giving a home education program, or the minister [of education]."

"There's something unique about this," says Duthler. "Because of the response of parents [to their MLAs, the premier and the minister of education], as far as I know, it's the only school act in Canada that recognizes the rights and responsibilities of parents to make decisions [in the education process]."

Duthler explains that education acts "are always concerned with the *government's* responsibilities and the task of the province. This act says, yes, the province has an extremely important role in education, but so do the parents."

It acknowledges that by allowing parents to appeal decisions regarding, e.g., the placement of their children, or home schooling. (Home schooling must be done under the jurisdiction of a local school board, but if parents don't like the philosophy of their local board, or for whatever reasons are uncomfortable working with that board, they can appeal, choosing another board to which to report.)

### Integrity allowed if not invited

The new act also spells out regulations for private schools. The regulations were drawn up by the education ministry but, explains Duthler, "before regulations in major policy changes are going to take place, 'stakeholders' are given a chance to review them and can respond to them."

The regulations "speak to the orientation of the private schools in a very broad sense," says Duthler. He explains that he and other Christian school supporters had hoped that the new act and regulations would set up a mechanism whereby Christian school curriculum would be judged, resulting in provincial education standards being met and the integrity of those schools being maintained.

"We didn't get that into the act or the regulations," Duthler admits. What they do have at this point is "a verbal commitment from the [education] department that we will be involved in reviewing curriculum material that affects our schools." However, "the department's record has been spotty in that," he notes.

### Funding still a question

Though AISCA members have more, perhaps much more, than like schools in other provinces, there is one more thing for which they are pushing. "Now that the act has given us that legitimacy," Duthler asserts, "it is time to implement a study released in 1985 that recommended that Christian schools should receive 75 per cent of *all* grants except capital expenditures." (The "Study of Private Schools" — often referred to as the "Woods Gordon Study" because of the management team that conducted it — was commissioned by the ministry of education in 1982 to "evaluate the role and effectiveness of independent schools in Alberta.")

Duthler explains the study's implications: The Alberta government has many education grants available for its students, e.g., for transportation, special needs, equity grants for jurisdictions that have no tax income. The School Foundation Program Fund (SFPF) is another grand source into which is put 56 per cent of the province's education expenditures.

Public school students receive the full amount possible from the SFPF. However, AISCA students may get a maximum of 75 per cent of the SFPF amount allowed public school students and *none* of the other grants.

AISCA is now concentrating on getting that changed on the grounds that the study brought forward: that parental choice in education is healthy — as the new act implies — and that the child's right to an adequate education should not be negatively affected by the parents' exercise of that choice.

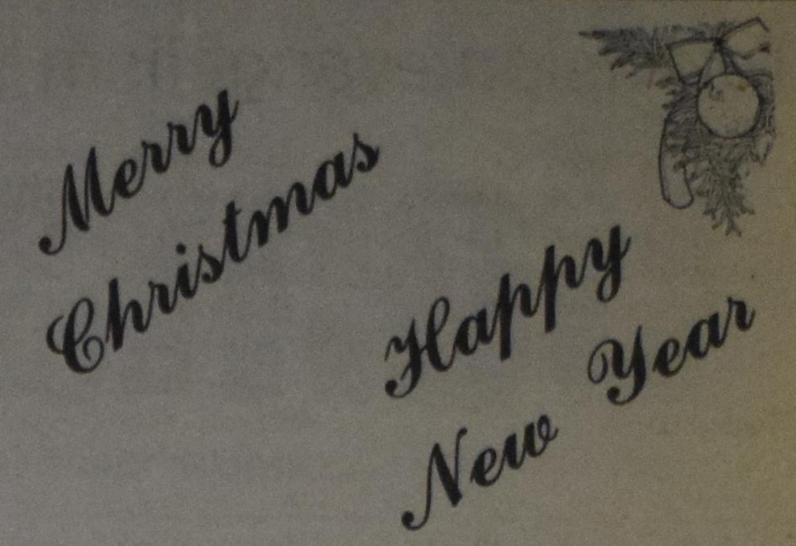
A parent's — and educator's — work is never done.

**REINDERS**

*Architects, Consulting Engineers, Planners, Project Managers & Contractors*

Vancouver, Niagara-on-the-Lake, Brampton, Barrie, Ottawa, Iqaluit, Montreal, Halifax

**201 County Court Blvd., Brampton, ON L6W 4L2 (416) 457-1618**




# Comment on the news

*Analysis by Paul De Groot*

## Political stakes raised in the United Church

The United Church of Canada changed this week from a "feuding family" into something more like a troubled political party.

From now on, Canada's largest Protestant Church may take on the appearance of a political organization in the throes of a leadership struggle.

In the past, the church managed to contain several points of view without necessarily being identified with one group or the other within the church.

There are those who call homosexuality a "gift from God." There are those who called it "sin." There's the "sickness" camp and the "alternative lifestyle" crowd.

In the past, these groups have generally talked with each other. But in the next 21 months which lead up to the church's next General Council, knowing how to organize nominations and elections is going to be just as important as knowing theology and the Bible.

The catalyst for this change is the Community of Concern, which counts 1,000 ministers and 32,000 lay people among its members.

### Remaking the church

At its second general meeting, held at Westway United Church in Toronto at the end of November, the Community adopted a clear, concrete program of change and action. Its goal is nothing less than to take over the leadership of the United Church and remake it in a more conservative image.

To do that, the Community will have to get its people into positions of influence and authority in the United Church's 98 regional presbyteries, which are organized into 13 regional conferences.

If they can take control of a few more conferences they will have more control over the the delegates at the church's biennial General Council, where some unpopular decisions on the ordination of homosexuals have been made.

It will take much longer to gain control of the church's seminaries and theological schools, but that is an eventual possibility.

Lest anyone think this is a tiny rump in the United Church which is imposing its will on the rest of the church, remember that its clergy already account for about one-quarter of all United Church clergy.

### Broadening appeal

Many presbyteries and several conferences — particularly the large London, Hamilton and Maritime conferences — are already sympathetic to the Community's agenda.

This week, the community adopted a more moderate position which could ensure it even greater sympathy and support. It abandoned its secessionist position, its habit of issuing ultimatums, and some of its strident rhetoric. That should substantially broaden its appeal to the United Church's centre.

They may have to write off the Toronto Conference as irredeemably liberal, but if they can make significant inroads in other parts of Ontario, Quebec, Manitoba, Saskatchewan, Alberta and British Columbia, they could take the church in quite a different direction.

So far, the movement has not been much of a threat for the current leadership of the church, for several reasons:

- The Community of Concern is still an informal movement, confined largely to the already-conservative southwestern Ontario region.

But within a few months it will probably become much better organized, with staff of its own to co-ordinate its efforts. The much smaller United Church Renewal Fellowship has done that for years.

- Apathy is the worst enemy of the church, and the Community's activism will combat that. As one member of the General Council executive, Elinor Townend of Edmonton, said at the end of a General Council executive meeting, "The more people we get involved, the better it is. It's been very ho-hum, apathetic."
- As the Community gets its hands on the levers of power it will probably discover that the road to Utopia requires more compromise and qualification than it has so far shown.

### Challenging the complacent

Right now, the Community of concern has the political turf to itself. Aside from the very small, though potent Affirm, which represents homosexuals in the United Church, there is no organized group within the church against which it is tilting. It is challenging instead a comfortable and perhaps complacent network of people who have faced few threats to their influence.

The best those leaders could come up with, after 36 hours of discussion over a five-day period on how to heal the deep division in the church was a church-wide, write-and-tell-us-what-you-think campaign which seems unlikely to quell the unrest.

The 21 months between now and the next General Council should see a change from lengthy debates about homosexuality, to more political strategizing. It will not necessarily be a more pleasant or more civil church. Indeed, the challenge for everyone in the church will be to maintain a Christian church while asserting their particular interpretation of Christianity.

*Paul De Groot is religion editor of the Edmonton Journal and a regular contributor to Calvinist Contact.*

# Television evangelism

... continued from page 1.
a bit faster than usual, because Gladden finds ways to put much of the donations in his own pocket while avoiding taxes on it.

### Media man

So far, this is just a caricature of today's television evangelist-with-a-heart-of-mud. But Templeton gives Gladden several qualities which he believes will mark the evangelist of the future.

First, Gladden is purely a television personality. He uses lighting, makeup and camera angles, as much as language, to create an effect on his viewers. Mass rallies in sawdust-floored tents are out.

Second, Gladden is not a Christian evangelist. His "World of One" (also the title of the book) is not only an electronic spiritual community but a vast empire of consciousness-numbing spas, where followers sit immersed in warm water while their brains absorb a stunning multi-media show. Its appeal, says Templeton, is that it speaks of "oneness with yourself, integration with your neighbour, peace and amity, one with the deity, being part of the universal whole."

Such concepts come as much from Asian or pre-Christian belief as they do from Christianity.

*World of One* describes a very possible religious future, Templeton said. Although organized religious institutions may be in decline, there is overwhelming evidence that people still believe in the transcendent, in a power outside themselves, Templeton said.

"Gladden appeals because he speaks to the basic need to believe."

Templeton believes the future, successful television evangelist will appeal less to the emotions and more to the intellect and spirit.

"Because of increased pressure in our kind of society people feel they need some strength, some help outside themselves."

But "today, religion is boring and doesn't speak pointedly to the things people are feeling."

"They have lost the excitement and the revolution that was intrinsic to what Jesus was saying. Everywhere Jesus went there was noise and violence and danger and untrammeled joy."

Someone who addresses the questions ordinary people are asking about their lives and "asks you to be a partner with him and with God," could go a long way, he suggested.

Templeton describes his own theological position today as "agnostic." The term refers to someone who believes we cannot know whether there is a God or not.

But Templeton says the book's narrator, reporter Tony Carpenter, comes closest to his own beliefs when he says he is "distrustful of both the zealot and the atheist. For all their antithetical conclusions they are kin."

"I find myself wanting to say to the atheist: How can you be so sure there is no God? Have you examined all the evidence? Have you unlocked all the mysteries? I want to say to religious zealots: How can you be unequivocal about the nature of the universe? Can the mystery of existence be reduced to dogma? Can the Almighty be captured in a book?"

# North Korean churches

... continued from page 1.

There are two churches in North Korea, one Protestant and one Catholic, and both are very new, says Glen Davis of the Presbyterian Church of Canada, a delegation member who speaks Korean fluently. Both churches are located in Pyongyang, the capital of North Korea. The Protestant church is so new that the Canadian group attended the very first worship service in their own church building, held November 6. There are an estimated 500 house churches in the country. Since Christian worship has been severely repressed under communist rule, many Christians who believe in their hearts do not dare to show their faith. But now Protestant Christians have their own Bibles and hymn books, printed in North Korea, though the Catholics still do not have these.

The Sunday worship service in the only Catholic church in the nation was a special thrill to Father Terry Gallagher, the only Roman Catholic in the Canadian delegation. Gallagher, a member of the Scarboro Foreign Mission Society and a former missionary to the Philippines, does not understand Korean but explained that part of the service, including the sung *Kyrie,* was done in Latin. The church asked him to ask a blessing and give the closing benediction, which he did in Latin. Gallagher says that there is not a single Catholic priest in North Korea, so the leader of the Catholic worship service was a layperson. The service the Canadians attended was only the seventh service Catholics have held in their new church. There are 80 members of that church; they say they know of about 300 other Catholics in all of North Korea.

Cardinal Kim later told Gallagher in South Korea that there are probably about 10,000 to 20,000 Catholics in North Korea, but few of them dare to identify themselves as Catholics. Between 1946 and 1950 there was severe persecution of Catholics, with many killed as the work of the church was closed down.

### Korean Christians want national reunification

After the Asian meetings one member of the group, Rhea M. Whitehead of the United Church of Canada, flew to Switzerland to be joined by Christians from many countries for the purpose of helping a delegation of seven North Koreans and 11 South Koreans, all Christians, work toward peace, reduction of tensions, and reunification of Korea after 43 years of division.

The Korean Christians formulated a "Declaration on Peace and the Reunification of Korea." In it they call for the demilitarization of all of Korea, removal of foreign military presence, for a peace treaty to replace the existing armistice, and for a reunification process that "shall be carried out through a process of democratic participation by all members of the Korean nation." In their consultations these Korean Christians are trying to work on the basis of biblical foundations for peacemaking. Their governments may be afraid of unification, but these Christian leaders are working at developing a Christian base of support among Christian people of both nations.

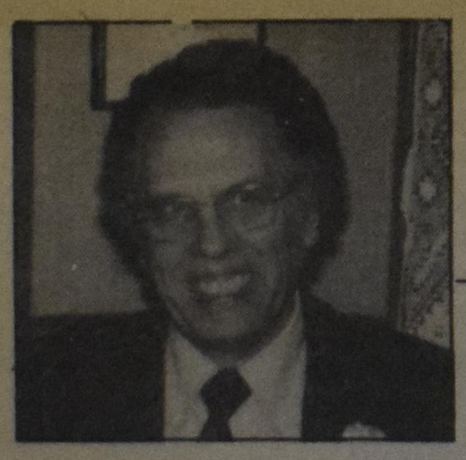
Terry Gallagher was delighted to be invited as a Catholic to take part in the visit, noting that Canada is one of the few countries in the world where that is possible, since it is rare for the Catholic Church to have even associate membership in the national council of churches, as is the case in Canada.

He took a video camera with him so he could videotape people, worship services, buildings and all sorts of things in North Korea. His pictures are utterly fascinating to South Koreans and to Koreans in Canada because of the almost complete lack of information and photos of North Korea.

Other members of the Canadian group were Terry Brown of the Anglican Church and Derek Evans of the Canada Asia Working Group.

Kim Dae Jung, recent candidate for the presidency of Korea, was among the people that the Canadians met in South Korea. Gallagher told Kim that when he (Kim) was arrested and condemned to death by his government 15 years ago for advocating the reunification of Korea, that Gallagher was among those who marched in a demonstration on University Avenue in Toronto calling for his release.

Before the Korean War the majority of Christians in Korea lived in what is now North Korea. Most of these either became refugees to the south or were killed in the war or in purges. It is no wonder that Korean Christians, who now comprise 25-30 per cent of the South Korean population, have strong anti-communist feelings.



## In and around the workplace

# Can strikes be outlawed? (1)

**Ed Vanderkloet**

Last month I wrote that the medieval method of trial by battle is still the way labour disputes are settled. Instead of letting an impartial umpire or arbitrator rule on the matter, we quickly resort to the weapons in our arsenals, i.e., a strike by the workers or a lock-out by the employer. Obviously those are crude instruments, but many unions and companies like them and nothing much is changing in legislation that would outlaw such conflicts.

Yet, we must be careful not to ridicule the system without thinking through the matter. A labour dispute, unlike, for example, an argument over who is guilty in a car accident, cannot so easily be litigated in a court of law. The difference has something to do with freedom. Our daily work must not be reduced to the status of a commodity to be bought and sold on the market. Especially a Christian labour organization (if it is worthy of its name) will constantly fight against such a vulgarized notion of work because it conflicts with what the Bible says on the subject. But in our zeal against the secularism of our age, we must guard against extremisms and oversimplification.

It is true that workers are not mere cost factors, but there is, nevertheless, a cost involved in employing them. That cost is wages. And wage levels, just like price levels, ought to be established *both by the market and by responsible human decision-making.*

That's where the shoe pinches when it comes to imposing wages (and working conditions) by an impartial judge or tribunal. It is not always a matter of who's right and who's wrong, as in, for instance, a dispute over the firing of an employee (something which can always be ruled on by an arbitrator) or the settlement of an insurance claim.

To illustrate, one can successfully charge a department store with false advertising or selling a malfuntioning appliance. But one cannot take The Bay to court charging it with being unjust when its microwaves cost a little more than those at K-Mart. Nor can one charge K-Mart with committing an injustice when it pays somewhat lower wages than its competitors. The issue of wage levels is rarely clear-cut.

Precisely because market influences play such a big role in both prices and wages, an arbitrator faces a very difficult task in sorting out problems which the disputants themselves cannot solve. However, neither is the market a deity before whose decisions we must obediently bow. That's what the worshippers of old-style capitalism would have us believe. God, however, requires us to respond to him and that's why we must act *responsibly*.

How to do that in the thorny problems of labour disputes I will try to address next time.

*Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.*

# Calvinist Contact

**An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.**

**Calvinist Contact:** (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; tel: (416) 682-8311
Office hours: 8:15 a.m. - 4:15 p.m.

**Editor:** Bert Witvoet
**Publisher:** Stan de Jong
**Assistant Editors:** Marian Van Til, Robert VanderVennen
**Regular Contributors:** Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra
**Accounting:** Willy Suk-Kleer
**Advertising:** Suzanna Brasz
**Circulation & Mailing:** Grace Bowman
**Layout & Design:** Cecilia van Wylick
**Typesetting:** Shirley Vermolen

**Editorial Advisory Board:** James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

**Canada mail:** Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

**U.S. mail:** *Calvinist Contact* (USPS518-090), published weekly except for July 1, 15, 29, Aug. 5 and Dec. 30, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

**Advertising:** Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact or* Calvinist Contact Publishing Limited.

**Printed in Canada.**

| **Subscriptions:** | **Canada** | **United States** |
|---|---|---|
| Six months | $16.50 | $15.00 U.S. |
| One year | $28.00 | $25.50 U.S. |
| Two years | $53.50 | $48.50 U.S. |
| Three years | $79.00 | $71.50 U.S. |

**Overseas: $105.00 airmail $50.00 surface mail**


## Editorial

# Browsing in the Christian garden of sexuality

Last week I wrote about the unpopularity of virginity among teenagers and young adults in our society. I made special reference to a study sponsored by the federal government and focused on the situation in the nation's schools, from upper elementary to first-year university. I offered the opinion or "hunch" that the statistics regarding sexual activity in public schools would not hold true for the Christian schools.

This week I shall briefly focus on sexual attitudes and practices within the Christian community. This community is, as one would expect, affected and infected by the mores of the rest of society. In addition, the virus of sin is as indigenous here as it is anywhere else. But this community has an excellent chance of fighting that virus, provided it allows the nourishment of the Word, the daily exercises of the Spirit and the health-preserving habits of a Christian walk to keep its body vital. It can never ban the virus of sin from its midst. In that sense, world-flight nurture and education won't help. That's like staying indoors for life in the hope of never catching a cold. But this community can certainly create conditions that will enable it to resist sin better.

### Twisted passions

One of those conditions is a sensitive but honest approach to sexuality. Repressed sexuality is a sad phenomenon that may well mark the Christian community the way "free" sex marks large segments in our pleasure-oriented society. (I sometimes wonder whether all that anger expressed by some writers in the defence of one or other pet "truth" is not caused by a frustrated sex life.) We are finally beginning to realize that incest is as prevalent in Christian circles as anywhere else. Incest is, among other things, symptomatic of repressed sexuality.

Just how free are couples in the Christian community to enjoy each other's sexuality once the legal and moral barriers have been lifted by marriage — free emotionally, physically and mentally? Do they get anywhere close to enjoying the love, intimacy and sexual freedom suggested in the picture given to us in, of all places, the Bible?

*My lover has gone down to his garden,*
*to the beds of spices,*
*to browse in the gardens*
*and to gather lilies.*
*I am my lover's and my lover is mine;*
*he browses among the lilies ....*
**(Song of Songs 6:2,3)**

And so on, and so on. I shall stop quoting this sensuous stuff. If I had not mentioned the source of this description I might well be accused of printing pornographic material.

A few weeks ago, I talked about sin and temptation with my catechumens (all young men). I asked them whether they thought it was wrong to be aroused sexually when they saw an attractive girl or woman. We agreed that Christ did not have arousal in mind when he said that a person sins by looking at a woman lustfully. Looking lustfully has the connotation of wanting to undress a woman with your eyes, of feeding the imagination with lewd thoughts that make her a pure object of your sex drive. But one doesn't have to feel guilty about an erection, or about noticing the nice tilt of a bosom. "In fact, I'd worry if you didn't get an erection," I told them. Well, so much for catechism with a man brought up on the Song of Songs.

### The wall of virginity

The Song of Songs is an interesting piece of scripture. It pictures the beloved young woman as an enclosed garden in which only the lover may browse among the lilies (see earlier quote).

One reader once complained about this image. If a woman is the garden, then is the man the gardener, the owner of the garden? she asked. The mentality of ownership is one that has plagued the Christian community far too long. She resented that idea, and rightly so. Too often men misread the headship designation as a licence to control their wife and use her for their sexual gratification. Our society reinforces the idea that daughters must be chaste but sons may play the field and score.

The Song of Songs in no way suggests such a relationship. The beloved pictures her lover as a gazelle who comes to her garden, not as a gardener who steps all over her and cultivates her. A gazelle is gentle and light and has no control over the garden.

With all her open talk about love and passion, though, the young woman in the Song of Songs certainly understands a few things about the need to wait for love to mature before you enter the garden. She charges the daughters of Jerusalem "not to arouse or awaken love until it so desires." Wish she were around to charge our society not to awaken through films and magazines young kids and teenagers to sexuality until they are ready.

This wonderful insight is backed up by a desire in the young woman to place her sexuality within the bonds of faithfulness or troth. Friends of hers say at one time:

*We have a young sister*
*and her breasts are not yet grown.*
*What shall we do for our sister*
*for the day she is spoken for?*
*If she is a wall,*
*we will build towers of silver on her.*
*If she is a door,*
*we will enclose her with panels of cedar.*

The woman answers: "I am a wall, and my breasts are like towers." In other words, I'm not a little girl like your sister, but I know enough to keep fellows looking for an easy lay out of my garden. I belong to my lover and my lover belongs to me.

### Boys have a garden too

This passage brings a thought to mind. If a girl has to be a wall, what does a boy have to be? Sometimes our culture nurtures the idea that only girls and women can lose their virginity. On the purely physical level that view seems to find support. Once the hymen is penetrated, it cannot be repaired. The door is down. In addition, once a woman is pregnant, she cannot pretend to be a virgin anymore. Consequently, women often bear the brunt of acts of indiscretion between them and their lovers. All the more reason to think of themselves as having to protect a garden, perhaps, and to try to be a wall.

But boys and men can also lose their virginity, mentally, emotionally and spiritually. And they are equally responsible for keeping gardens protected, including their own.

One has to keep in mind that the Song of Songs was written by a man and in an age when young girls whose breasts had not yet developed were already spoken for. In other words, there is an assumption of girls and women not being free persons here. It was common for brothers to play the part of being their protectors. Thus, the imagery of a garden may suggest too much passivity on the part of the woman on the one hand, and too much responsibility for the consequences on the other. Men are not the only ones who browse in the act of love making. Perhaps for our time it's better to think of the garden as being the whole experience of love between a man and woman, rather than the woman and her body.

### The wedding was a hoot

What does all of this mean for the Christian community? Perhaps that we talk more freely about the joy and beauty of our sexuality. That we openly admit to sinful tendencies in our midst. Also that we do not seek to control or manipulate each other in relationships. Certainly that we protect the gardens of our children's sexuality until they are ready. Perhaps also that we be less uptight about truly-in-love young couples who "have to get married."

It was my privilege not too long ago to be at the 50th birthday party of a friend of mine. His son addressed the guests and told them that his parents had been married 25 years and that he too was 25 years old. "I was at their wedding," he said. "I'm sorry if you missed it; it was a hoot." All of us fully enjoyed this frank admission.

Yet, I know that 25 years ago it was no joke to his parents when they had to make public profession of their sin in front of the church. I believe that the son established something on behalf of his parents that the church had failed to see at the time: the two had loved each other sincerely and had browsed, a little early perhaps, in the garden of love that was meant for them. And they still love each other today! I can think of a lot of worse situations within marriage that never seem to require public profession.

O Christian community, catch the *real* foxes that ruin our vineyards that are in bloom.

**BW**

# Celebrating Christmas joy

It's really a bit humorous the way we go about celebrating Christmas and the Christmas season. I'm often reminded of this when I see Santa Claus sitting there with little children coming to him. He says, "Ho! Ho! Ho! What would you like for Christmas?" And people have their pictures taken with Santa Claus; isn't that really a bit silly; But to them, this is part of the joy of the Christmas season.

What does it all mean? Does it really have some value? I think we have permitted the world of friends to dictate the tone of our Christmases. These friends say: "Tis the season to be jolly ... and to eat ... and to share one another's joy ... and to drink a bit more than you normally do ...."

All joy is not Christian joy. As we sing with the angels of heaven on Christmas morn, let's not let our joy crowd out the consciousness of the gloom of the stable in which Christ was born, the gloom of the world into which He was born. Let's not forget that for Christ this was the day of humiliation — when He came into the world, leaving the ivory palaces above.

It's good to have fun together as a family; there's room for laughter. We often say that the "family that prays together, stays together." But there's also a lot of truth in the statement that the family that laughs together, stays together. God gave us the ability to laugh as well as to cry as a healthy outlet for our feelings; it takes the wrinkles of worry out of our brows. It helps us to overcome some of the inner irritations that crowd into our homes and our lives. Humour plays an important part in our lives, especially if we can learn to laugh at ourselves. Many of the situations that cause quite a to-do are often ridiculous — they're funny! And we ought to laugh at them rather than make a fuss about them. It is a healthy family in which there is a hearty ring of laughter around the dinner table.

### Contemplate salvation happily

Christmas speaks about the coming of the Saviour of humankind, the Redeemer of lost souls. Today, with the increase in crime, the many people who are out of work, the tremendous inflation — the cost of things gone sky-high (and we are reminded of this at Christmas time), we ought to think of the Saviour who came into the world to save us.

We should not be overly burdened by the things that are happening in the world, the threats that hang over our heads, the great deal of emphasis on nuclear weapons and all the things that take place. We ought not to think so much of the crimes which are so rampant, but think of the fact that there is a Saviour who redeems us from the depths of our misery and gives us Life!

So we ought to take Christmas seriously and look for a consecrated way of celebrating it. There were times in the history of the church when the celebration of Christmas was forbidden. In fact, all such holidays were considered to be too frivolous and too worldly. And so the churches didn't have services on those days — they celebrated in a different way. I don't want to go that far; that's ridiculous, too. We don't have to avoid these things; just celebrate them in a proper way. But we can celebrate by conveying the truth of God, conveying the message of salvation from the gospel. Then the nearing of Christmas would be as it should be in our homes and families.

### Rejoice in the Lord

Christmas celebrations can also help us emotionally. Christmas ought to bring the families and friends closer together. It ought to bring them together so that they can have fun and joy and pleasure together. They can join together in laughter and in song because it is a time of joy. Personal and family situations today — the pressures that are put upon us — really depress people and cause many families to be in danger of being split up and broken. And if not broken, there are still disturbing factors in our homes that causes endless tension and bickering and strife.

I think we ought to lay those things aside, particularly at this season of the year. Let there be joy in the heart and laughter on the lips! Let's join together and rejoice because Christ the Saviour is born. He brings to us salvation and this gives a truer and a higher joy than we can find in any of our gifts. He tells us: "In Me you shall have Life!" That Life is the Life of true spiritual joy.

*Ralph Heynen is a retired Christian Reformed hospital chaplain who lives in Cutterville, Michigan.*

# Longer Letter

## A Calvinist rebuke from non-Calvinists

Permit us to make a few comments about a letter from Jan Pereboom in the Dec. 9 issue, although we are neither Reformed nor Calvinist.

What surprised us is that a man who claims to be a member of the CRC can write a letter so full of rationalism. We wished he would have elaborated a little more about reasons 3 and 4 in his letter. We do not quite understand what he is referring to. In reason 3 he states that he knows the people, he knows their fears. Fears of what and of whom? In reason 4 he states that he fears that the policies of the CHP will do more harm than good. What harm, what good?

One thing comes through loudly and clearly, and that is that the author has a higher regard for the Progressive Conservatives than for the Christian Heritage Party. He prefers the PC candidate over the CHP candidate, although he does not know for sure whether she has been washed by the blood of the Lamb, Jesus Christ, and thus has received the indwelling power of the Holy Spirit.

It is mindboggling that he refuses to hurt her and her chance for election but sees nothing wrong with hurting the CHP candidate and his chance for election. We draw the conclusion that the writer believes that the PC candidate is the one whom God graces and the one called to be his representative instead of the CHP candidate.

We also get the impression from this letter as well as others that the CRC members are of the opinion that the CHP is formed by them and exclusively for them. Nothing could be further from the truth.

Considering the fact that the writer is a member of the CRC and that from our point of view the CRC prides itself on being Calvinistic, we cannot understand how he can reason the way he does.

### Kuyper on political witness

We would like to point out some quotes of a proponent and defender of Calvinism, namely Dr. A. Kuyper. In 1897 he said:

> *One desire has been the ruling passion of my life. One high motive has acted like a spur upon my mind and soul. And sooner than that I should seek escape from the sacred necessity that is laid upon me, let the breath of life fail me. It is this: That in spite of all worldly opposition, God's holy ordinances shall be established again in the home, in the school and in the State for the good of the people; to carve as it were into the conscience of the nation the ordinances of the Lord, to which Bible and Creation bear witness, until the nation pays homage again to God.*

He goes on to quote John Calvin:

> *And ye, O peoples, to whom God gave the liberty to choose your own magistrates [MPs] see to it, that ye do not forfeit this favour, by electing to the positions of highest honour, rascals and enemies of God.*

We would yet show you how Kuyper points out the difference between the civil liberty of the French revolution and that of Calvinism:

> *In the French Revolution a civil liberty for every Christian to agree with the unbelieving majority; in Calvinism, a liberty of conscience, which enables every man to serve God according to his own conviction and the dictates of his own heart.*

### Carnal politicians

It is contrary to the scriptures to assume that an unregenerated person can adequately represent and work on behalf of Christians. Rom. 8:5-9 reads:

> *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But you [the redeemed] are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

The unregenerated politician reasons with his natural mind, but we Christians reason differently. We have the mind of Christ.

Psalm 10 describes so clearly what we so often see in Canadian political life: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous."

### Political praise

In conclusion, let us say that we [the redeemed] do not have to fear the CHP or the CRC people or anyone else, for the Lord has not given us the spirit of fear, but of power, and of love, and of a sound mind. (2 Tim. 1:7). Peter encourages us to honour all men, to love the brotherhood, to fear God and to honour the king.

That is what we will do by the grace of God, for we are a chosen generation, we are a royal priesthood, we are a holy nation, we are a peculiar people; that we should show forth the praises of him, who has called us out of darkness into his marvellous light (1 Peter 2:9) even in the political arena of life.

**Sid and Sylvia Weening**
**Tottenham, Ont.**

## Alberta workers got hurt

A few weeks ago I had to inform the NCRV (Netherlands Christian RADIO Society) in Holland that we could not afford to receive the NCRV calendar on an annual basis anymore due to the cost. That same story I have to write to you since your subscription increased substantially. With only a CPP income of $224.00 per month it is impossible for us to afford "luxuries."

Strange, isn't it, that one never reads about the plight of some seniors here in Alberta who were laid off years ago between the age of 55 and 65 and never were re-hired. Not all of us have become rich like a few other CRC seniors who owned a business or who never experienced an economic depression like the one of 1982-1988 in Alberta.

The Government of Canada should make the Older Worker Program, as granted to Quebec, compulsory for the rest of Canada. But then, Quebec is Brian Mulroney's pet, is it not?

What happened to us is the precise thing our family warned us about when they heard of our immigration plans in 1958! If you ever get sick or are laid off in Canada you want to crawl back to Holland, they forecasted. We're in that situation now!

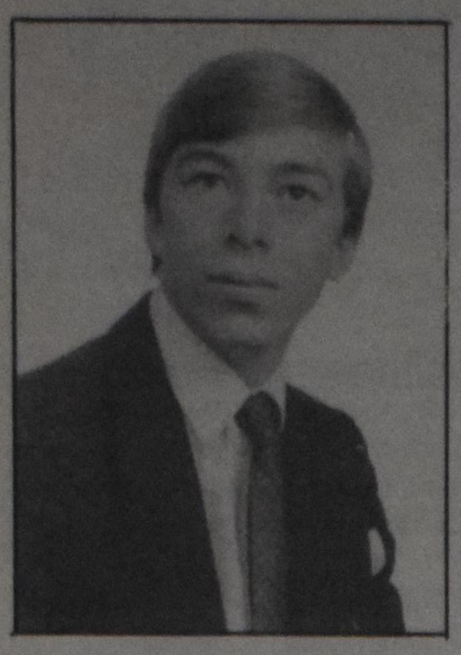
P.S. A blessed Christmas and a good 1989!

**William (Bill) Thysse**
**Edmonton, Alta.**

*C.C. extends a one-year complimentary subscription to this faithful reader and his wife.*

**Heavy Hearted**

# Christian business group growing



*Ray Pennings is now membership director for the Reformed Christian Business and Professional Association.*

BURLINGTON, Ont. (RCBPA) — The Reformed Christian Business and Professional Association (RCBPA) has announced the hiring of Ray Pennings as a full-time membership director effective immediately. Pennings was previously employed as the Ontario executive director for the Christian Heritage Party (CHP) and ran as a candidate in the recent federal election.

In making the announcement, RCBPA executive director Hans VanderStoep indicated that it was necessary for the group to expand its staff, building on the growth which the organization has experienced during the past year.

The expansion of staff, says VanderStoep, is an indication of the maturing of the organization. "We are experiencing a tremendous interest in our organization. In order to meet that interest as well as continue our program development, it was necessary to bring a membership director on board who will be on the road raising an awareness of the work of the RCBPA."

Pennings says he was attracted to the organization by programs it is considering, particularly a project being considered whereby the members' expertise will help an underdeveloped area grow.

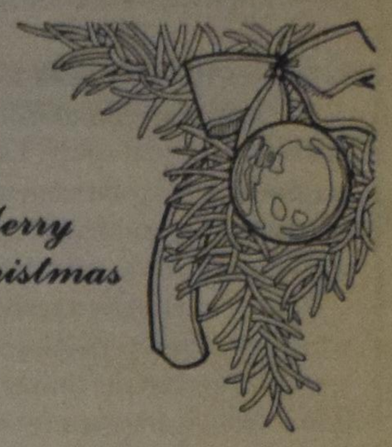
The RCBPA is considering MEDA (Mennonite Economic Development Associates) which runs a small business development program which works with 445 businesses internationally. The program's members assist new businesses in setting up by sharing expertise, teaching new skills, and underwriting capital.

Among the other projects the RCBPA is working on is a one-day forum where practical business issues like preventative medicine and pay equity will be discussed. "Part of our purpose is to help foster and develop high professional standards and ideals. Offering our members a forum where they can discuss practical and innovative ideas is an opportunity to help each other and help us all to be more effective and efficient." says VanderStoep.

Pennings believes the RCBPA "can play a role to provide a collective witness as well as to encourage each member to be a faithful witness in his or her professional life."

The RCBPA was formed in 1984 and has 217 members. In addition to its regular membership services: a newsletter, chapter meetings, an annual convention, a comprehensive membership directory, the RCBPA has presented briefs to the government on Sunday shopping, pay equity, and Bill 7, "issues of direct relevance to the integration of faith and work life."

**For Church news see page 17**





**VALENTINE TRAVEL**

*More than just*

**AMSTERDAM**

**We are in business to serve you in all your travel needs. You can book with us any of the products listed below, as well as much, much more. Give us a call.**

ALL CRUISES INTERNATIONAL

## Cruises:

All Cruises International

Welcome aboard our new cruise division. Specializing in cruises only we are able to give you savings up to 25% off brochure prices on 5 major cruiselines. Call us and save. We have special departures with outstanding savings:

| Examples | | Reg. Price | Our Price |
|---|---|---|---|
| NCL 7 Days | Miami, St. Maartin, St. John, St. Croix, Private Island | $1775 | $1419 |
| NCL 10 days | San Juan, St. Croix, St. Maartin, St. Lucia, Grenada Barbados | $2110 | $1779 |
| Pac. Princess | 19 nights San Juan/ Vancouver (May 6/89 sailing) | 25% off | |

(all rates per person, twin basis and port taxes extra)

**Spain:** January 24-April 1, with Holland stopover. Price $1795. Includes 1 bedroom apartment in Fuengirola (Porla 6)

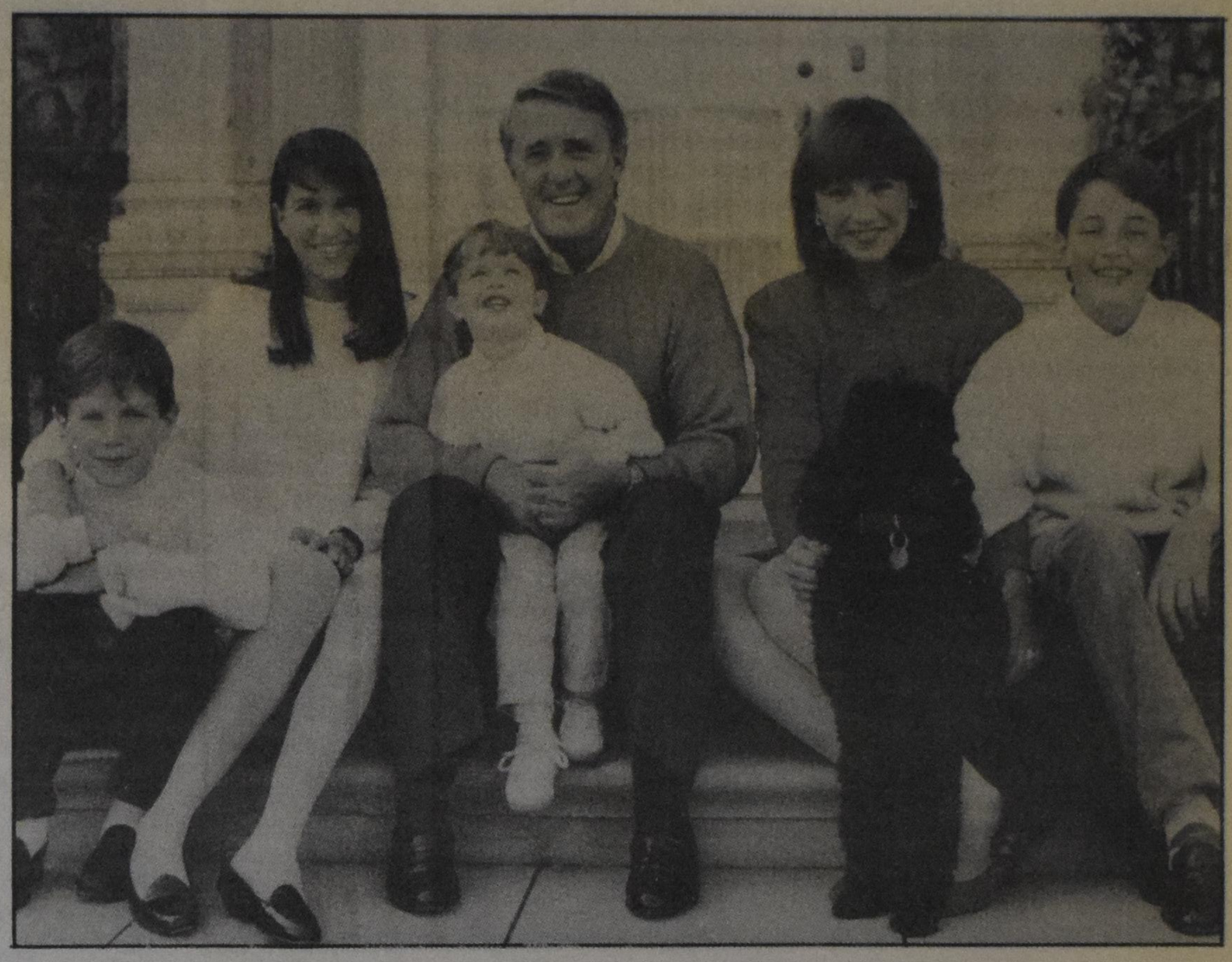
**AMSTERDAM**

**$528** **Winter super apex, for departures January 8 or later.** Free car 1 week, 2 adults travelling together. Tax/Insurance extra

Note: We have limited seats on our Christmas groups. Call us for details.

**VALENTINE TRAVEL**

**TORONTO 429-2222 LONDON 672-3161**
**ST. CATHARINES 935-9103**
**Henny Vuyk 934-0666**
**OAKVILLE 827-3342**
*"The Original Price Busters since 1951"*


Wishing you a Happy Holiday Season
Meilleurs souhaits pour le temps des fêtes

Jean, Ula,

Caroline, Nicolas, Mark
Benedict

# Cinema summaries

Marian Van Til

## A cry in the Dark

*Rated PG*
*Stars Meryl Streep, Sam Neill*
*Directed by Fred Schepisi*

More often than we'd like to admit, justice miscarries in democratic countries. When it does we should be spurred to be more vigilant in helping to prevent it the next time. The powerful true story of *A Cry in the Dark* attempts to relay that message.

Lindy and Michael Chamberlain live in Australia. They have two young sons and a nine-week old daughter. For their summer-of-1980 vacation they camp at famous Ayers Rock.

Events begin normally enough. One evening Lindy puts the baby to bed in their tent, 15 or so yards from the campfire around which she, Michael and two other campers have gathered for a late supper.

A few minutes later, their lives are irrevocably changed. They hear a truncated cry in the dark. When Lindy goes to investigate, she glimpses a dingo (wild dog) running from the unzipped tent. The baby is gone.

### Stories become distorted

A police-organized search party of dozens of campers with flashlights reveals nothing. Devastated, the Chamberlains prepare to return home. They embark on the excruciating task of adjusting to the reality that their tiny daughter — their only daughter — is dead. But they are not allowed to adjust.

Somehow, things go terribly awry. Press reports about the event are distorted by the public; then the reports themselves become distorted.

"Could a dingo *really* carry off a baby without a trace? Who has ever heard of dingos attacking humans? When the baby's jumpsuit is found, there's blood on the collar and sleeves alright, but no teeth marks or saliva. And the thing is still buttoned, for Pete's sake.

"Where is the matinee jacket the mother says the baby was wearing? Just look at that woman; she never shows any emotion, the witch. She's not grieving for that baby — she probably killed it herself. 'The dingo is innocent.' Have you heard the baby's name? It's Azaria — I've heard it means 'sacrifice in the wilderness'; that would make sense. They're part of some weird religious cult; fanatics, you know, that's why they could do such a thing."

In fact, the Chamberlains are devout Christians, Seventh Day Adventists who have a somewhat heavier view of the will of God than most Reformed Christians do. They are calm in the face of their horrendous ordeal because they trust that God had something in mind when their child was killed.

### A faith that sustains

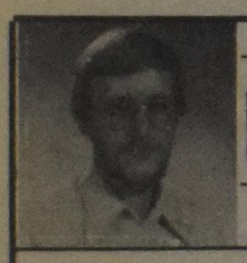
As the ordeal grinds on and the now pregnant Lindy may end up in prison (Australia's murder sentence is life with hard labour, without parole), their faith is severely tested. But it is Michael who wavers most, not Lindy. The original title of the book which tells their story aptly sums up their growing feeling of abandonment and loss: *God Should Have Been Here By Now.*

Australian director Schepisi presents the Chamberlains' faith in as sympathetic and accurate a way as one could expect of a major commercial movie. He seems to understand how it motivates what they do, and how it is shaken but not broken by the lies and hostility that engulf them.

Schepisi rightly doesn't try to make this a "whodunit." That would be impossible with the most widely publicized case in Australian history, one which is also known in North America. (CBS's "60 Minutes" has interviewed the Chamberlains twice, once quite recently.) But establishing the Chamberlains' innocence from the beginning also makes the growing clamour against them and Lindy's eventual prison sentence all the more insidious.

The one real flaw of *A Cry in the Dark* is that it is *too* Australian. It doesn't adequately transcend its local situation to get across to viewers that, yes, this happened in Australia, but it also happens in Canada (think of Donald Marshall), in the U.S., in Britain and in other free lands — so don't sit back smugly and bash the Australians for being so easily led and quickly condemning.

That was probably Schepisi's primary point, but his attention to detail is so convincing (as is American Meryl Streep's Aussie accent) that it's hard for viewers to rise above that locale and remind themselves that condemning the innocent — and then letting them suffer the consequences of our condemnation — is an activity of which every human heart, Christian too, is capable.



MEDIA SCAN

## Before their time

**Henry Knoop**

It's no great secret that kids are seeing movies that are rated "R" at an earlier and earlier age. Most often these movies are viewed without parents' knowledge or consent. It is no longer unusual to find eight and nine year olds who have seen it all.

Recently I engaged a class in school in a discussion on this topic. "What do you think of this trend?" I asked. "Is it harmful?"

"Not really," came a quick response. "Most of what you see in these movies kids have seen already anyway."

"Where?" I asked.

"On television. Or around generally. Kids today are used to swearing and violence and sex and stuff. You get used to it."

I knew my students were right. Television programming has become more and more explicit over the years, both in language usage and in the portrayal of sex or violence. My students hadn't elaborated on what "around generally" meant, but I could guess.

Advertising flyers delivered to my door often display models in underwear and lingerie that 20 years ago would have been risque for *Playboy*. Radio announcers' off-colour jokes on pop stations have become a part of daily routines. Rock song lyrics blatantly proclaim "I want your sex" and rock groups boldly take on names such as "The Circle Jerks."

### What is the issue?

"But does it do any harm?" I repeated.

"That's not the issue, sir," came another reply. "You can't stop it anymore. Kids today are exposed to all this stuff. You can't hide it from them."

"Let me give you a specific example," I countered. "Let's say your 11-year-old brother or sister wanted to watch an "R" rated horror video with you. Would you let him or her?"

"Probably, depending on the video," came another response. "Most of that horror stuff is over-rated anyway. It's so phoney. We just laugh through it all."

"Do all of you agree?" I asked. Most of them did, I discovered. Some qualified their response by saying it would depend on the maturity of the 11-year-old. Perhaps he or she would have to wait a couple of years.

"Well, let me give you another situation," I responded. "Would you show a graphic war movie — let's say *Platoon* — to a five-year-old?"

"No way," came the reply.

"Why not?"

"Because a five-year-old is a kid," answered one. "And kids shouldn't have to deal with stuff like wars and the world's problems." I liked this student's view of childhood.

"Okay," I said. "Now, would you show a movie with explicit sex to a 10-year-old?"

"Probably not," came the response. "It's too much. A 10-year-old couldn't handle it." General laughter filled the room as the picture of an oogle-eyed adolescent getting an eyeful of sex emerged in front of them.

### The question of readiness

"So the issue," I suggested, "seems to be one of timing: when is the person ready to be exposed to violence and sex? When is a person 'ready'?"

The class was beginning to see. When a person was ready was no easy matter to determine. Exposure had to be done gradually, they decided, and perhaps not at the same rate for everyone because individuals respond differently depending on backgrounds and parents and education.

Parallel situations were drawn up: when should kids be allowed to make their own choices on what to eat, what to wear, and whether to go to church. Readiness, we determined, had an awful lot to do with how much kids had been taught the proper and right way to do things, so that they wouldn't be too negatively influenced. Also it depended on their physical and emotional maturity in some cases, especially those dealing with sex.

"Let's get back to this movie issue," I suggested. "Why do some movies have an "R" rating? And on what basis is it decided to slap an "R" on it?"

"Probably because there's something in the movie that those who rate movies feel younger audiences aren't ready for."

"Can you respect that?" I asked. "Would you really be helping your younger brothers or sisters by showing them something they're not quite ready for, even though they might think they are? Showing them before their time?"

The buzzer signalling the end of class cut off the response. Tomorrow would be another day.

*Henry Knoop teaches English and media studies at Durham Christian High School in Bowmanville, Ont.*

"A World Above"
DCA Travel SERVICE INC.
wereld contact

(416) 224-5211

**Amsterdam and beyond**
including many wintersport and city tour destinations

**IN EUROPE**

This winter ex Amsterdam by deluxe motorcoach, rail or car.

| Example: | |
|---|---|
| 8 days Tirol | from **$240** p.p. |
| 8 days Vienna | from **$390** p.p. |
| 3 days Sauerland | from **$145** p.p. |
| 3 days Paris | from **$ 90** p.p. |

inclusive of deluxe motor coach transportation, hotel, 2 meals per day (on most tours) and taxes.

Winter Super Apex to Amsterdam from
**$528.00**

IN ADDITION
DCA Travel arranges every vacation and business destination

WORLDWIDE

CALL US
5457A Yonge St., Willowdale, ON M2N 5S1
(416) 224-5211

*On behalf of our management and staff in Canada and in Holland a Merry Christmas to all*

# Church

*Marian Van Til, page editor*

## Malaysian Christian released from prison

PETALING JAYA, Malaysia (WEF) — One of a dozen Christians arrested in October of last year and detained without trial for a two-year period has won an early release. Yeshua Jamaluddin, 28, was released from the Kamunting Detention Centre in Perak on October 6, 1988, when a High Court judge upheld a writ of habeus corpus for him.

In a press release, the Christian Federation of Malaysia described the treatment to which Jamaluddin was subjected. He was:

* Rigorously interrogated by Special Branch inspectors, during the first 60 days of his detention, about his personal faith and religious activities.
* Not allowed to sleep for days at a stretch and threatened with withholding of food for non-co-operation.
* Struck down by the inspectors so that his back and kidneys were injured, with continuing pain and passing of blood in the urine.
* Forced to strip naked, to crawl on the floor for about 10 minutes, and to enact the crucifixion of Jesus Christ.
* Forced to stand on one leg with both arms outstretched holding slippers for two hours.
* Subjected to daily lectures on the alleged false teachings of Christianity, and told that he might be released if he reverted to Islam.
* Required, from February through August of this year, to attend Islamic religion classes taught by a mullah.
* Given only anti-Christian reading material throughout his detention.

### Guilty of proselytizing

Jamaluddin was arrested under the Internal Security Act (ISA) enacted in 1960 under an article of the constitution that allows Parliament to enact special laws to counter subversion, violence, and acts prejudicial to public security.

In detaining Jamaluddin, the authorities made five allegations about him: That he propagated Christianity to Malays; that he identified target groups in the Malay community that could be influenced to embrace Christianity or to plan strategies or methods to influence Malays to embrace Christianity; that he discussed meant that could be adopted to attract more Malays to embrace Christianity; that he Christianized a Malay family of six persons; that he was present at a seminar in Singapore in which legal problems confronted in Christianizing Malays was discussed.

Jamaluddin denied all five charges. In an affidavit that described his experiences in confinement, he also said, "I was born into a devout Muslim family. About 10 years ago I embraced Christianity out of a genuine and sincere belief in the Christian faith. Then I took a course in theology in the Far Eastern Bible College in Singapore for three-and-a-half years. On my return to Malaysia in late 1985, I intended to devote my life to being a Christian pastor.

### Christians an anomaly

"However, being a Malay Christian is an anomaly in Malay society. As a result, some Malays out of curiosity and on their own volition, approached me to find out about the Christian faith. I felt compelled by my religious convictions to explain the Christian faith to such inquirers."

As a result, five Malays embraced Christianity. "But at all times," Jamaluddin emphasized, "I did not actively seek out Malays to convert them."

Jamaluddin's lawyer applied for a writ of *habeas corpus* to show cause why he should not be set at liberty. The barrister maintained that the federal Constitution takes precedence over all laws in Malaysia, and that Article 11 guarantees a citizen the right to profess, practice, and — subject to certain restrictions — propagate his religion. The Internal Security Act cannot be applied in a manner that infringes on these constitutional rights.

In its release, the Christian Federation of Malaysia, to which the Evangelical Christian Fellowship, Malaysia belongs, concluded: "It is difficult to reconcile the frequent claims made by various government ministers (including the Prime Minister) and officials [that there is religious freedom and tolerance in Malaysia] with the contents of Yeshua's affidavit. The ban under ISA on the possession and use of the Alkitab [Holy Bible] by persons professing religions other than Christianity, the prohibition of the importation of Christian literature in Malaysia, the recent enactments of laws in the states virtually prohibiting any interaction between Muslims and others, particularly in matters of religion, and the prohibition of the use of certain words of Arabic origin [in the Bahasa Malaysia vocabulary] by non-Muslims make any claim of religious tolerance and freedom even less credible.

### Constitution ignored

"Christian Federation of Malaysia reiterates its view that, in keeping with the spirit of Article 11 of the Federal Constitution, individuals should be free to engage in free and friendly discussion, dialogue, and event debate, and to profess, practise, and propagate the religions of their choice. However, Christian Federation of Malaysia vigorously opposes the propagation of any religion and proselytization of any person by the use of force, coercion, fear, ridicule, enticement, deception, or any other unethical means.

"Recently the Inspector General of Police assured the public that any ill-treatment of any person held in police custody would be thoroughly investigated and appropriate action taken if circumstances warranted it. The Christian Federation of Malaysia urges that an independent commission of enquiry be set up forthwith to investigate the charges leveled against individuals concerned."

## Religious words banned in Malaysia

SINGAPORE (WEIS) — Twenty-five religious words and 10 expressions commonly used by the Muslims, or any of the words' derivatives or variations, have recently been proscribed from usage by non-Muslim religious groups in Malaysia.

According to Daniel Ho, of the National Evangelical Christian Fellowship, the enactments, passed by almost all State Assemblies in Peninsular Malaysia, would make it "an offense for a person to use the words or expressions to express, or describe any fact, belief, idea, concept, act, activity, matter, or thing of, or pertaining to, any non-Islamic religion."

Words such as Allah (God), Firman Allah (God's Word), Ibadat (worship), Iman (faith), Injil (the Gospels) and Nabi (prophet) are included in the banned list. The implications of such laws have already been felt by various religious groups in the country.

The President of the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism, Joginder Singh, said, "Although the words are originally Arabic, these and many other foreign words, have become part of the national language. Such discrimination is unworthy of a nation like ours."

As a result of the enactments, several Christian books in Malay, containing any of the forbidden words or expressions, will suffer legal implications if sold in bookshops. This will include the Malay translation of the Bible.

Already two titles in a consignment of books, have been held up by the authorities. The two books are the "Alkitab" (Indonesian Bibles) and the Indonesian translation of the "Handbook for Christian Workers" by Billy Graham.

A delegation from the Christian Federation of Malaysia met with the Chief Minister regarding the proposed bill on "The Control and Restriction of the Propagation of non-Islamic Religions Enactment 1988." The bill has since been passed by the State Assembly and the delegation received no positive response from the authorities.


*A New Creation*

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

*Note:* The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

Order your copy or copies NOW!

Cost: Churches $1.00 per copy
Individuals $1.50 per copy

(Charges include postage and handling)
*Send your order and your cheque in the appropriate amount to:*

**CALVINIST CONTACT PUBLISHING LTD.**
**4-261 Martindale Road**
**St. Catharines, ON L2R 6P9**

PRICES REDUCED


## Women have long been active in missions

SINGAPORE (WEIS) — During the latter part of the 19th century, significant numbers of females were active in pioneer mission fields, according to research by World Christian News. For the most part, they are unsung heroes; their enduring contribution to planting churches around the world is not reflected in many mission biographies. (One former male missionary to China believes that about 85 per cent of the thriving house-church movement's leaders in China are women.)

Contrary to mainline denominations, the faith mission movement, under the inspiration of Hudson Taylor, A.B. Simpson, C.T. Studd and others, affirmed women and encouraged them to utilize their gifts and pursue leadership opportunities — if not at the home church, then out in the field. Some 40 mission agencies were begun both by women and for their benefit. Whereas these same mainline churches have since increasingly made room for women in ministry, it appears that the opposite trend has taken place in many evangelical groups.


**CHRISTIAN STEWARDSHIP SERVICES**

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

*Free of charge — Confidential*
*Public presentation — Home visits*

CSS

Please write: **CSS,** 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: **(416) 598-2181**

# Ecumenical conference urges support for South Africa's neighbours

HARARE, Zimbabwe (WCC) — An international church conference here, November 21-23, has called for a wide range of measures to help South Africa's neighbours counteract the ill-effects on them of South African policies.

The conference, "Churches in Solidarity with the Frontline States," was convened by the Geneva-based World Council of Churches. The six Frontline States are Tanzania, Botswana, Zambia, Zimbabwe, Angola, and Mozambique.

A two-page conference statement urged "all governments" to give not only economic help to the states, but also to "provide them with such means as they may require to carry out the legitimate task of defending themselves from external aggression and destabilization."

It described apartheid in South Africa as that "evil system that continues to cause untold harm and disruption to economic life and human well-being within this region." It said conference participants will "actively campaign for the isolation of the apartheid regime, for an effective application of comprehensive sanctions [against South Africa], especially in the areas of finance and banking, oil and armaments."

The meeting also expressed grave concern about the "persistent violation of the mandatory U.N. arms embargo [against South Africa], which has enabled Pretoria to conduct its massive and brutal campaign of terror against the Frontline States."

### Brutality condoned?

Though the conference heard reports of the ill-effects of South African policy on several countries, those from Mozambique were especially horrific. The Mozambicans spoke of many atrocities carried out by South African-backed MNR anti-government forces. These include brutal murders of pregnant women and their children-to-be, youngsters drugged and taken away for MNR retraining, drivers killed and their vehicles carrying food blown up, people forced to watch as relatives were massacred, men forced to applaud rapes of their wives, schools burned and teachers slain, crops and farms destroyed, hospitals attacked and medical personnel and patients killed.

The conference urged "priority to the needs of Mozambique" and support for Mozambicans in "all efforts to bring about a just peace in the country, and to promote the well-being of all its citizens."

It also called for the implementation of resolutions from a related WCC conference in May 1987 in Lusaka, Zambia. Singled out among them were calls for action to reduce the economic dependence of the Frontline States and three other countries in the region (Lesotho, Swaziland, and Malawi) on South Africa.

The conference noted the recent agreement involving South Africa, Angola, Cuba, and the United States on independence for Namibia from South Africa, in conjunction with an end to outside support for anti-government forces in Angola and a withdrawal of Cuban troops from that country.

It called on all parties to the agreement to "adhere faithfully to its terms in the hope that peace and prosperity may be restored to Angola, and independence and dignity to Namibia."

A separate statement from a conference sub-group on Namibia urged U.N. Secretary General Javier Perez de Cuellar to do all he can to see to it that an independent Namibia is not forced to assume debts resulting from South African control of the territory, and that there is just compensation for natural resources removed from Namibia by South Africa.

On the last day of the conference, a separate meeting involving eight South African church leaders and President Oliver Tambo and other representatives of the African National Congress (ANC) was held. The ANC is outlawed in South Africa and is seen by some as being communist-controlled. It is one of the principal groups fighting, sometimes violently, white minority domination in that country.

Participants in that meeting said afterwards that they had concentrated on questions of unity — both within the church, and among movements seeking to end apartheid — and on the issue of ANC policy in connection with attacks on "soft" — that is, civilian — targets.

Tambo reiterated the ANC position that "we do not want attacks on civilian targets." He said some such recent attacks were the work of "our cadres" driven to such action by their anger over "the regime's terror." Others, he said, were the work of government agents to sow confusion among the people.

### Lord is supreme, despite appearances

In his address at worship which closed the Frontline States conference, Central African Anglican Archbishop Khotso Makhulu, one of the seven WCC presidents, said the testimonies from participants had "bruised, hurt, wounded" those who heard them. Nonetheless, he said, the conference affirmed that despite what things may seem to be, "the Lord is supreme," and that one day "right will prevail," also in southern Africa.

As they had at opening worship, participants concluded by singing what is a sort of continental hymn, "God Bless Africa."

Besides the large delegation from Zimbabwe, about 100 participants from about 40 other countries attended the conference. Most came under church auspices, but some represented governments, or movements fighting white-minority domination in South Africa (ANC and PAC) or South African control of Namibia (Swapo).

Besides the Frontline States and other countries in southern Africa, participants came from Angola, Burundi, Ethiopia, Gambia, Gabon, Ghana, Ivory Coast, Kenya, Liberia, Madagascar, Senegal, Sierra Leone, Sudan, Togo, India, Japan, Australia, New Zealand, Belgium, Denmark, France, Federal Germany, Netherlands, Norway, Sweden, Switzerland, Canada, the United States, and Brazil.

## "Significant response" to gospel in Ireland

GALWAY, N. Ireland (WEIS) — "There is a very significant, but quiet, response to the Gospel in Ireland today," according to evangelist and chairman of the Lausanne Committee for World Evangelization, Dr. Leighton Ford. Ford's comments followed his participation in the Irish Congress on Evangelism held at Galway, Northern Ireland, in September.

The congress drew 150 church leaders from both Northern Ireland and the Republic of Ireland, including pastors, denominational executives, and lay people. A majority were Protestants, but several evangelical Catholic leaders also took part. Ford was the keynote speaker and a seminar leader for the congress.

"Humanly speaking, the situation in Ireland appears bleak," Ford said. "However, many people are open to the gospel. They are exchanging their labels of religion for a personal commitment to Christ." Ford cited examples of spiritual renewal in churches, prisons and schools.

Commenting on the significance of the congress Ford said, "It has been many years, if ever, that such a wide-ranging group, from both the north and south of Ireland, gathered for such a common purpose." The purpose of the congress was to promote evangelism throughout Ireland and to examine Ireland's role in world evangelization. The Lausanne Covenant formed the theological foundation for the conference.

"What the Irish Leadership felt was needed was to build relationships across the lines of different denominations, especially between the north and the south. I think that was achieved by the diversity represented and the dialogue that took place," Ford said.

Fifty per cent of those attending the congress were under 40 years old. Leighton Ford Ministries provided scholarships for 10 young pastors to attend the Congress as part of its mission of multiplying the proclamation of the Gospel by identifying, developing and networking emerging younger leaders for world evangelism.

## Sailor says thanks for Christmas gift

VANCOUVER, B.C. (MSCRC) — Jeff Dresselhuis, head of the B.C. Christian Reformed Churches' Ministry of Seafarers received this letter from a grateful seafarer:

*Praise the Lord!*
*Dear Friends*

*I am an Indian sailor. I received your Christmas gift and I felt very happy when I got the gift. Thank you very much for the same. I appreciate your giving of Christmas gifts to suitable persons or sailors because, mostly, we are far away from our families. The last two years I was with my wife and children for Christmas and it was full of joy. This year I was thousands of miles away from my beloved wife and children. So your sharing of Christmas gifts with* unknown sailors is worth a lot!

*Our ship,* Jag Jiwan, *was loaded with phosphate in Vancouver. At present we are unloading in Venice; next we are going to West Africa: Dakar, and via Cape Town we are going to India.*

*So I am very happy to be with my wife and children once again in April after 12 months. May the spirit of Christmas which is love, the gift of Christmas which is Jesus and the celebration of Christmas which is sharing be yours today and always.*

*Fraternally yours,*
*S.A. Loanny*

Every year, the ministry, and its counterpart in Montreal, gives small Christmas gifts — parcels containing items such as soup, shaving lotion, combs, scotch tape, candy, ballpoint pens — to sailors who populate the ships which dock in Vancouver.

*Merry Christmas*

*Happy New Year*

ATTENTION ATTENTION

## Calvinist Contact's year-end schedule

As part of our original schedule, **Calvinist Contact** will skip an issue on **Friday, December 30.**

The last issue in 1988 will be the **December 23** issue. Deadline for this issue is **Wednesday, December 14.**

The first 1989 issue will be dated **Friday, January 6.** We plan to finalize this issue and send it off to the printers **prior** to Christmas 1988. *Deadline for the January 6 issue will be Wednesday, December 21.*

***All our readers and/or advertisers are urged to take note!***

**Stan de Jong**
**Manager**

Feature

# How to raise your child in one easy lesson

Photo: courtesy Anne Hutten

*Give your child plenty of space.*

**Anne Hutten**

At our Women's Institute meeting this week, a young neighbour commented on my four sons, all of them young adults. "Your boys seem to have turned out well," she said. "What's the secret?" I agreed with her that I have four super sons and that parenting must have had some effect on their development.

OK, so their upbringing hasn't been perfect. They're all old enough to vote; yet they still crawl into their beds without making them first. They buy their own clothes but practically walk on a carpet of garments rather than hang them up. On the neatness score they're dismal failures, all four of them.

But there are the good points. They're pretty much independent, preferring to draw their own conclusions rather than swallowing whole the arguments of others. They all work hard at what they do. The three living away from home come back on weekends, and all four are the best of friends, talking together by the hour. They talk to us, their parents, about their hopes and concerns and goals. Best of all, three of them have already confessed publicly their faith in God, and the youngest one plans to follow suit next spring.

My young neighbour suggested that I take credit for much of this, and I'd love to. However, on Sunday mornings when we sit in church as a complete family, my overriding emotion is gratitude. Only by the grace of God could all four of them have grown up to be the special people they are.

Having said that, 24 years of experience as a parent do count for something. When they were small, I gave much thought to what I wanted them to be: they should be creative, imaginative, sensitive, independent thinkers. What their profession would be never mattered so long as they used their abilities in a way that would benefit humanity. How to implement my vision for them was not quite so simple, but certain patterns began to emerge over the years. I hereby present some of the ideas which seemed important, in the hope that it may at least stimulate young parents to think hard about what they want for their children.

## Balance discipline with love:

This may be the single most important balancing act for parents. I seldom go downtown without seeing a whining child, manipulating his or her parent into buying candy, a dinky toy or whatever. Kids who understand the word "no" at home don't whine when they're away from home. Every child needs to know that parents are the final authority; period.

At the same time, he or she needs to know that "no" means only, "No, you can't have the Fruit Loops." It doesn't mean, "No, I don't love you." Kids need to be told, in words, over and over again that they are loved. They need to be hugged and held close. For me, the best moments were during breastfeeding, and later, reading to my children. One son, when in a fractious mood, responded best to a reading session during which I would hold him tightly against me. Bonds like that don't break; ever.

## Give your child plenty of space:

No, this doesn't conflict with discipline. The key lies in knowing when it's important to "lay down the law" and when your child needs to make his or her own decisions. It may be vital to say "no," but that word should be used as little as possible. Some parents make all decisions for their kids, including what length hair should be, what to wear, and what to think. To avoid that, it helps to see your child as a distinct and separate person, not as an extension of yourself and definitely not as your property. Only by making his or her own decisions will a child mature.

## Parents can't afford to carry a grudge:

Yes, even my angel sons have their foul moods (as do I). There were times when they hated me, and said so, loudly. They have said some pretty unfair things, enough to make me furious, enough to make me cry. But in the morning when they got up I had to be their loving mother again, not remembering the meanness. If a parent ever tallied up the ugly things kids say over the years, family life would break down quickly. Parents need to be almost God-like in their forgiveness, always remembering that kids have to do some forgiving as well.

## Don't worry about the material things they lack:

We've never been particularly well off as the boys grew up. They wanted minibikes, snowmobiles, and all-terrain vehicles. They wanted Levi jackets because "all the kids have them." We never bought them a motorized toy to ride and a lot of school clothes came from the local second-hand store. I patched their jeans all through elementary school. If a son came home announcing that "Chris got sixty dollar sneakers for Christmas," my answer was, "Chris's parents must love him more than we love you." Even a covetous son could see the lack of sense behind that and it usually brought material things into perspective for him. Our boys did not grow up deprived. Treats are important and peer pressure needs to be recognized, but even an eight-year-old can understand that an only child would probably get more goodies than four brothers would.

## Encourage their natural abilities:

Our first son was born reading. Over the years we bought him books by the dozen — for birthdays, for Christmas, and anytime in between. We subscribed to both *Owl* and *World* magazines, as well as book series. When he got interested in computers in Grade 10, we invested in one of those. He now does computer support full-time.

One son seemed to like cooking and baking. Mothers sometimes tell me that kids make too much of a mess, and they sure do. But if I hadn't let him make a mess over and over again, cleaning the flour off the floor and gravy off the ceiling, he wouldn't now come home on his day off and bake eight luscious pies.

Another son showed definite musical ability so we bought a piano and found a music teacher. We've spent a small fortune on lessons, books and transportation to lessons and recitals, but at the age of 16 he began playing regularly in church and now he's begun teaching other students.

## Don't try to treat each child the same:

As the previous paragraph suggests, each child is an individual. There were times when we spent far more on one boy than on the next, but each one received the help required for his particular interests. There'd be little point in getting music lessons for Ted, when it was Paul who instinctively danced behind the piano. Rob wouldn't have used the chunks of exotic wood bought for Bill's carving hobby. The same is true for discipline. Our first two boys were never given a curfew because they either didn't go out or they came home early. The next two were another story. Rob was grounded for a month at one point, to get a message across.

## Try to hone the edges off poor character traits:

This is a tough one. When you have a three-week-old baby whose temper causes him to turn purple in the face, you know the meaning of "conceived and born in sin." Training such a child to control his temper takes firm guidance and some long talks along the way.

## Do not criticize your child in front of others:

Over the years I have heard so many tales of misbehaviour, related by a parent while the child was listening. This, to me, violates the entire code of trust that is essential between the two. If my son can't count on me to defend him in public, who is left? Criticism tends to be counter-productive anyway; children become what they think you expect of them. On the other hand, when I praise my son's creativity while he's within earshot, he will try to live up to that praise.

## Be there for them:

When the boys were small I used to go out in the evenings quite often. As they got older, I tried to get my activities done during the day so I could be home at night. Teenagers may not admit to needing their parents, but if you're waiting for them with tea and raisin bread, it's surprising how much they will talk. I firmly believe that mothers have the right, and sometimes the need, to work outside the home, as have fathers.

But anyone who gives birth to a child is responsible for that new person's development for the next 20 years, and that must take priority over personal desires and goals. No exceptions, and no excuses. That doesn't mean waiting on my sons hand and foot; in fact, they are all quite self-sufficient and just as apt to wait on me. But when it comes to being available, "quality time" is but a hollow phrase. To be a family is to spend time together, even if it means skipping important meetings. No amount of useful church or community work justifies neglect of your own children.

Thus endeth the wisdom of one parent.

---

*Anne Hutten is a mother and journalist living in the Annapolis Valley. She welcomes comments.*

---

Photo: *Living and Learning*

*Be there for them.*

# Poetry

## Royal Buffoon

*my busyness*
*marches and scurries*
*around your rollicking*
*and I would never have*
*stopped*
*my Ilse*
*except your clowning*
*slowly drummed itself*
*through all the layers*
*to my centre*
*and there you were for me to see:*

*your two year old bare feet in boots*
*crowded into our*
*frying pan: your stage*
*in the middle of the kitchen floor and*
*teatowel stretched between*
*one mittened and one bare hand,*
*this being your royal dress,*
*you intermittently sing and*
*stage whisper instructions to yourself*
*in this order:*

*"Dod is so dood*
*Dod is wonderful ..... HOORAY!*
*(JUMP)"*
*at which time you make a flying leap*
*off stage*
*and assemble yourself to start again.*

*grey January circles*
*my staccato days*
*except*
*for Your ways.*

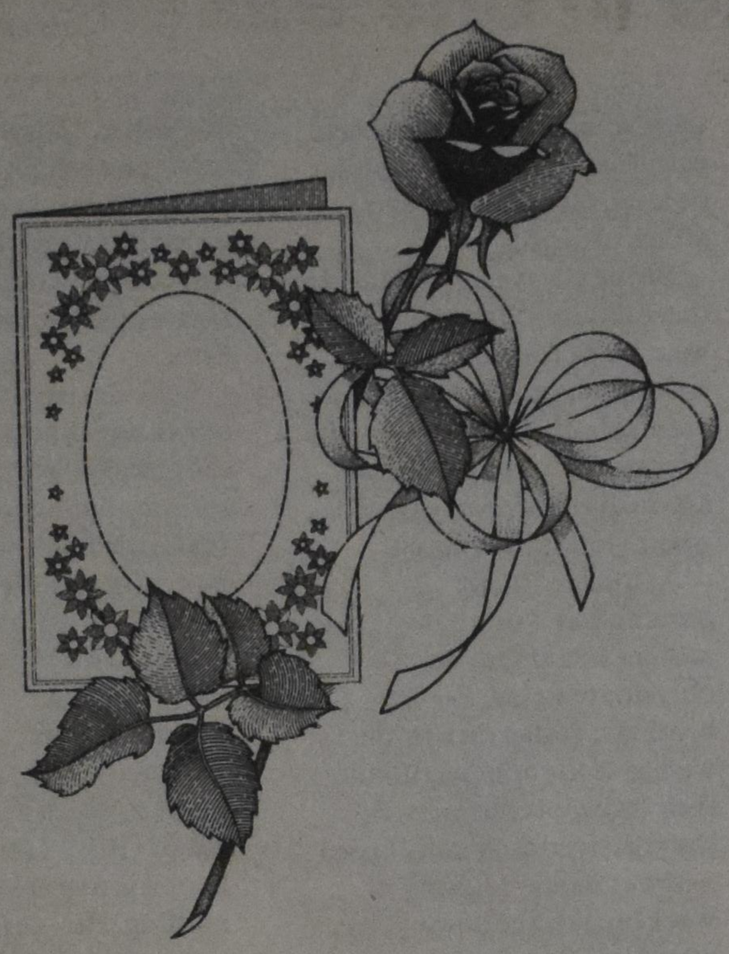
Agnes Kramer-Hamstra
Ingersoll, Ont.

## Rain Song

*I've got a song in my heart,*
*A rhythm dancing through me;*
*A memory of rain coming crashing down,*
*Filling the streets to overflowing.*
*Washing away the dust and heat.*

*I'm letting this song go free!*
*With the rain pounding on my face;*
*Booming thunder, brilliant lightning,*
*All about me the fierce wind.*
*Through the rain I've let this song be sung!*

Melinda Paas, age 13
Burlington, Ont.



## Letter from home

*It bears no importance,*
*nor exciting news, though*
*It traveled thousands of miles*
*to relate small matters.*
*"THE RED ROSES WHICH*
*YOU PLANTED*
*ARE ALL IN BLOOM" and other*
*things*
*which I knew and know.*
*But it brightens my day, this*
*letter*
*For it is written*
*by the same kind hand*
*which cradled and fondled me*
*praised and punished me*
*and even now*
*draws me closer*
*with every written word*
*and the hundred thousand*
*unwritten ones within.*

Lini R. Grol
Fonthill, Ont.

## A Child's Psalm 19

*When I look up at the sky I always see*
*The heavens God has made with his own hands;*
*Creation's beauty sings of God to me*
*In words that every child understands.*

*I see God's glory in the rising sun*
*When from the east its gold lights up the sky;*
*Its journey to the west has just begun,*
*Then as it nightly fades, I say good-bye.*

*The rules which God has given are a joy;*
*They show me where to walk and how to love.*
*God's laws are made for every girl and boy,*
*And lead us to our home in heaven above.*

*Sometimes I do what's wrong instead of right,*
*But God forgives me for the bad I do.*
*Lord, help me to ever fight against sin,*
*And let me be acceptable to you!*

*May every thought I think and word I say*
*Be pleasing to the God who made the sky,*
*And as I watch the heavens, night or day,*
*I'll know he's watching me from way up high.*

Rachel Boehm Van Harmelen
Hamilton, Ont.

# Feature

## There's Beppe*!

*(*Beppe is the Frisian word for grandma)*

**Gertie Wagenaar**

In the first five years of my life we lived right beside her. I remember her as a lady of small stature, about my height, but much slimmer. She belonged to my youth, to my entire life as long as I lived in the Old Country. I was privileged to bring to her her first great-grandchild. She was then bedridden as I laid my baby down beside her. She tried to stroke him with her fingers bent with rheumatism. "What a beautiful little boy," she said. I thought then that she was passing some of her inner strength on to my baby, and all I could wish for was that his character would resemble hers a little bit when he grew up.

When my mother had a new baby, which seemed to happen with astounding regularity, we sometimes had to stay at Beppe's place overnight. Once, I was to sleep beside her in the *bedstee,* a cupboard-type bed with doors in front of it, situated right in the livingroom. Early in the morning when it was still dark, she would get up to make breakfast for two uncles who still lived with her. Not much was said early in the morning, but the scene was wonderfully cozy. One felt safe in that bed. That's why I feel so good when I think back on her.

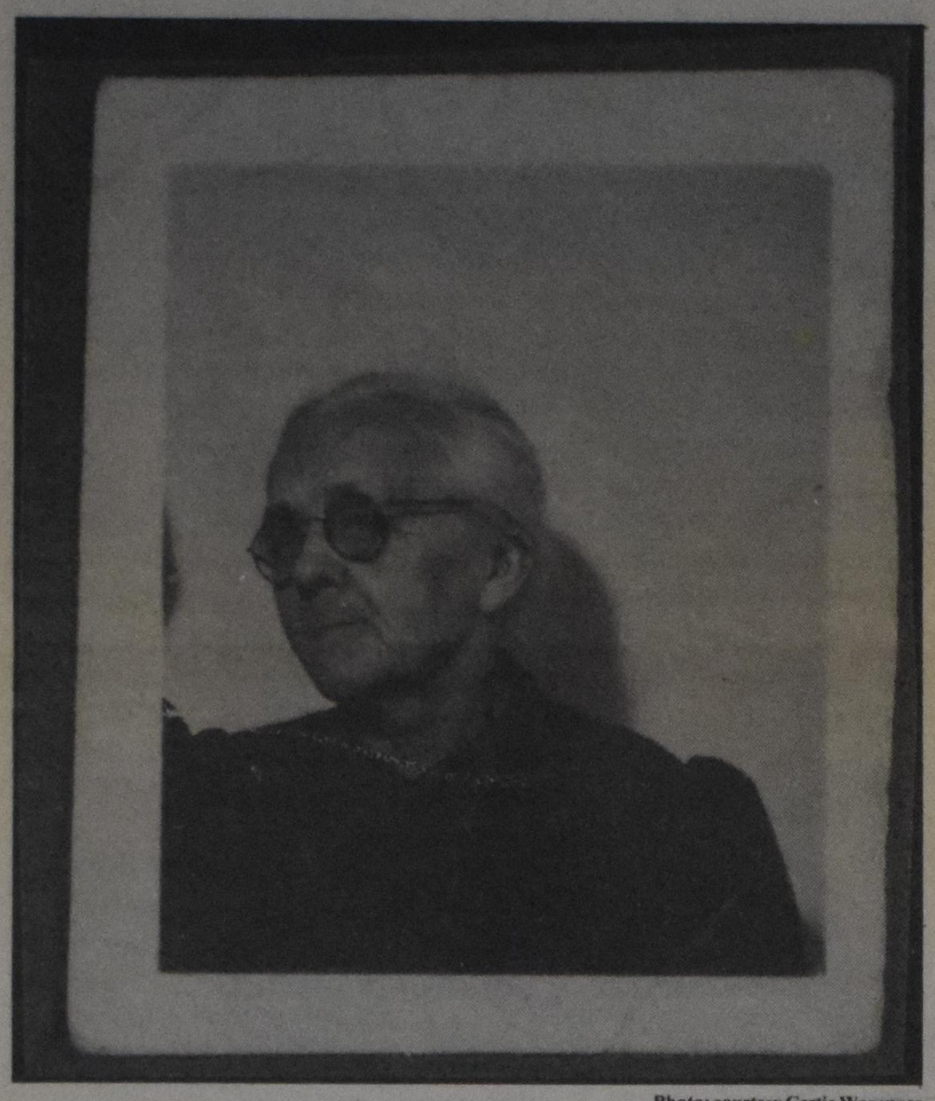


Photo: courtesy Gertie Wagenaar

*Gertie Wagenaar's beppe: a friendly face but always in black.*

I never knew Beppe to have anything but grey hair. She would braid it and then roll the braids together at the back of her head, fastening them with pins. She had a friendly face. Even so, I don't think I ever heard a real outburst of laughter from her. But she smiled easily. She looked sure of herself, as if she could tackle lots of problems. Thinking back, she did have a very strong character.

Life had not been easy for her. She had given birth to seven children, one of whom had died in infancy. She lost her husband when she was 53. That was in 1923 when I was only two years old. I have no recollection of this grandfather at all. My mother has told me that he had a small pipe organ in the livingroom on which he loved to play. He also had a good singing voice and he held us on his lap sometimes while he sang. He died of a heart attack at age 55.

Beppe always wore black. In those days widows seemed to wear black forever. In the summer she might wear a black dress splashed with some white flowers. She always wore an apron over her dress except when she went to church.

At the time of my grandfather's death, my mother was at that time the only one married. But her brothers, young men by then, were able to continue running their transport business. So they received their daily bread without Beppe's having to work outside the home. That would have entailed housework or selling bread and pastries door to door as I have seen some widows do.

One of the boys, my Uncle Cornelis, later started a bicycle repair shop. He also sold new bikes and bought a car which he used as a taxi. There was another fellow in the village with a business like his but he was from the Reformed Church, so members of that church did business with him and the Christian Reformed people supported Uncle Kees. I do not remember any unchurched families in our village!

### Happy visits

We were always so happy when Beppe dropped in unexpectedly. She did that sometimes when it was too dark in her livingroom to see her darning or knitting. The lamp was not to be turned on too quick, for that cost money. I can still picture her coming around the corner toward our house. If it was cool she would wrap her hands in her apron. She did not often put on a coat during the day. Most people owned only one coat and it was worn on Sundays. The first one in our family who would see her come around the corner would shout, "There's Beppe!" as if Santa Claus were on his way to our house (which he never was, by the way). Beppe brought with her an atmosphere of tranquility not often found in a family with so many children in such a small house. The biggest bully became like a lamb as soon as she entered, even though she had not said a word. Speaking wasn't necessary. We behaved well out of respect for her, a respect that later developed into a deep love for this little "wiefke."

I had (still have) a loud voice. My dad would say, "Your voice will be worn out before the rest of your body." That saying came true. I cannot sing very well anymore (but I can't rejoice over the performance of my knees either). Beppe would say to me, "Try to speak a little softer; we are not deaf." She thought it was becoming of a girl to be soft spoken. Beppe helped raise us and make us aware of important values in life.

Beppe's sister also lived in our village. She wore the gold cap belonging to the Frisian costume but Beppe did not. Those gold caps were awfully expensive and she probably could never afford one.

In her house everything was always so neat.
Often I thought, that's how I will have it later; a neat clean home in which it is a pleasure to live or visit." I remember Beppe sitting at her table, knitting. People in those days always had their teapot, cups, etc., on a tray on the table. The teapot was heated on a chrome warmer, its glass sides etched like sunrays. Beppe had cups with gold rims — funny how certain things stay in one's mind. There were no drapes in front of the windows. Instead there were blinds which were folded in the daytime and closed at night. Between the two front windows was a place for the family Bible which was read after every meal.

When I became a teenager I often went to help Beppe with household chores, especially during spring cleaning. It was fun to wash all the nice old things she had — things we never saw otherwise — and it had to be done very carefully. Once, in gratitude, Beppe gave me a beautiful old spoon that had belonged to my great-grandmother. On another occasion she gave me a small silver box, both inscribed with the name and birthdate of that great-grandmother. How I treasured that gift. It's worth so much more than money.

During the Depression years, it was she who helped to see my parents through. She encouraged them and it was her inner strength from which we children also drew. If there was a crisis in our home and Beppe appeared, all would eventually be well again. In her livingroom, hanging on the wall, was a proverb: "Behind the clouds the sun is shining!" It made a lot of sense to us. She believed with her heart in God her Creator, although she could not easily openly express that. But one only had to listen when she prayed at mealtimes. Her reverence for God and her love came through in her voice.

I wish I could talk with Beppe once more. I am sure that all her children have blessed her often and we, her grandchildren, still think fondly of that little "wiefke." A woman who honours the Lord, says the author of Proverbs, should be praised. The Lord be praised that even though we grew up in poverty, we were blessed by him in giving us such a loving grandmother.

*Gertie Wagenaar lives in Stoney Creek, Ontario.*


**NOW OFFERING**

**effective to December 31, 1988**

| RRSP and RRIF | Regular |
|---|---|
| approximately | fund |
| 8.5% | 9.25% |

Your funds will be invested in Christian Reformed Church building projects and Christian schools in Canada.

*Call or write*
**Christian Reformed Church**
**Extension Fund, Inc.**
**45 Harriet St.**
**Toronto, ON M4L 2G1**
**phone (416) 461-1207 evenings**

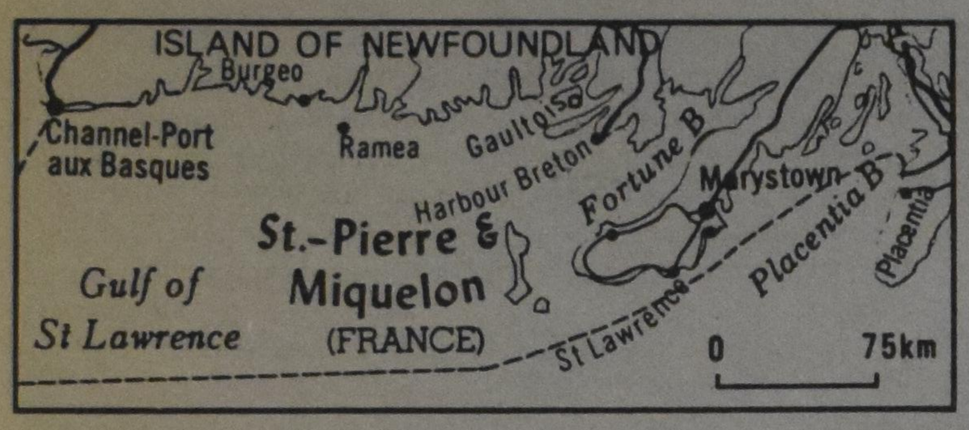

## *Portrait of a grandmother*

*An old face imprinted*
*with the scars of time*
*the ebbs and floods*
*of moods and emotions.*
*Time's finger marked*
*and drew the line*
*of thoughts divine*
*and deeds benign, but drew also*
*the marks of force in life*
*of fights for modest rights,*
*not even her own.*
*And of too great a plight*
*of slander or slight*
*the hurt, which she alone has known.*
*And yet around her tired mouth*
*and close around her eyes*
*and deep within.*
*Time's finger gently drew*
*that wise and tender smile*
*of one who knows ....*

*Lini R. Grol*
*Fonthill, Ont.*

# News

## A little bit of France off the coast of Newfoundland




**W.A. Stewart,**
Montreal correspondent,
*Canadian Scene*

Part of France is almost within a stone's throw of Canada. It is the small archipelago of Saint Pierre and Miquelon, eight islands that hug the south coast of Newfoundland.

The island group, within 30 km of the coast of the Burin peninsula in Newfoundland, forms one of the "departements" of France. Until 1976 the islands were overseas French territory but that year they obtained, by referendum, the status of administrative department. France made its original claim to the distant islands in the 16th century and their ownership moved back and forth between France and Britain until they became French permanently.

The islands' early settlers were Basque. The Basques were among European fishermen who sailed across the Atlantic for plentiful catches off Newfoundland. The largest settlement occurred in 1763 when Britain, by Treaty of Paris, abandoned its claim to Saint Pierre and Miquelon. France resettled 350 Acadians deported by the British from mainland Canada in 1755.

### Fish and tourists

The great value of the islands and competition for their possession were due to their proximity to cod fishing grounds. Fishing remains the principal resource today and fishing rights are at the heart of a disagreement between Canada and France, under negotiation for some time.

The total area of the islands is only 240 square km or a third of the area of Montreal island. The population numbers 6,500 and a large proportion live in the department capital, Saint Pierre, location of the main port.

Some of the islanders are farmers but the chief exports are cod and cod products. Saint Pierre has good tourist business because the speech and manners of the people and their milieu are a true sample of France and a special attraction for vacationers.

As is the case with the other departments of France, the islands are administrated by a prefect and a general council; citizens vote in French elections. The people and the Newfoundlanders close by in the Burin peninsula have developed strong, neighbourly relations and they share the outlook of those whose way of life is involved with the sea and its risks.

The islands have small lakes, hills, cliffs, beaches and sand dunes. There is a variety of wild life and the islands of Miquelon and l'Anglade, joined by a narrow isthmus, are roamed by more than 200 horses able to live year-round with only natural shelter since winter temperatures are not extreme.

## Aquaculture: B.C.'s number one growth industry

**Alyn Edwards**
Western correspondent,
*Canadian Scene*

For the past three years, the industry providing the most new employment in Canada's Pacific Coast province of British Columbia is aquaculture or fish farming.

Aquaculture originated in B.C. in 1912 when the Pacific oyster was first imported from Japan for cultivation. Trout culture started in 1950 and salmon breeding began in the 1970s. But it wasn't until the 1980s that fish farming began taking its place as a significant member of B.C.'s family of natural resource-based industries.

Now there are nearly 200 salmon farms operating in B.C. Salmon and oyster farms are usually located in coastal inlets and waterways that are deep enough to be flushed by tides. Salmon are raised in nets or sea pens suspended in open water. The fish take about three years to mature.

In B.C. alone, 2,000 new jobs have been created, mainly in remote areas of northern Vancouver Island areas where unemployment has been a persistent problem. In 1987, the crop value of farm salmon was $6.7 million. Next year, production could exceed $100 million, with the number of salmon shipped from fish farms expected to rise 1,500 per cent. As well, aquaculture has meant a bonanza for fish processors in coastal cities like Vancouver, Victoria and Prince Rupert which were previously dependent mainly on summer-caught wild salmon. The salmon, trout and oyster farms mean year-round employment for many shore workers.

The boost for the B.C. economy is enormous, with nearly 200 companies providing feed, equipment and services worth more than $50 million annually. Now, new sea farms are planned to culture other highly sought-after seafood commodities such as mussels, clams and scallops.

In September, an international trade fair called the Canadian Aquaculture Show took place in Vancouver's spectacular waterfront Trade and Convention Centre. It attracted 100 speakers and delegates from 300 countries.

Aquaculture is now a regular academic program in many community colleges in B.C. with graduates enjoying a 100 per cent employment rate in the province's fastest growing industry.

## Quebec and Ontario sign the first reciprocal agreement on traffic violations

(Canadian Scene) — Ontario and Quebec transport ministries at the recent Canadian Symposium on Road Safety in Montreal signed the first reciprocal agreement between two Canadian provinces to monitor road infractions.

Under the terms of the new agreement, which comes into effect April 1, 1989, infractions committed under the traffic act of the neighbouring province will result in demerit points being recorded on the driver's record — just as if those infractions were committed in the home province.

Infractions resulting in demerit points included in the agreement are:
— Exceeding prescribed speed limit;
— Failing to obey a traffic signal or stop sign;
— Failing to stop for a school bus with red lights flashing;
— Dangerous or careless driving;
— Failing to remain at the scene of an accident;
— Driving a vehicle for a bet, a stake or a race.

Criminal offences included in the agreement are:
— Driving or having care and control of a motor vehicle while ability is impaired by alcohol or drugs (the legal blood alcohol concentration limit is equal to or greater than 0.08 per cent);
— Criminal negligence causing bodily harm or death;
— Dangerous driving;
— Failing to remain at the scene of an accident.

In 1987, Ontario drivers were responsible for 17,913 infractions under the Quebec Highway Safety Code. Those infractions represented 65 per cent of the total number of offences committed in Quebec by non-resident drivers.

During the same period, there were 18,631 offences committed by Quebecers under the Ontario Highway Traffic Act.


**Nelson Insurance Brokers Ltd.**

PETER TOERING - KLAAS TERPSTRA -
JOHN VAN WIJNGAARDEN - MARTHA BUNKER -
RALPH TOERING

**auto-fire-liability-bonds-casualty-life-mercantile**

453 Plains Road West, Burlington, Ontario L7T 1H1
Telephone: 526-8790 Hamilton



# FROM COAST TO COAST

**ALBERTA**

| | | |
|---|---|---|
| Brooks-CKBR | 8:00 am | 1340 |
| Edmonton-CHQT | 7:30am | 880 |
| Edson-CJYR | 10:00am | 970 |
| Ft. McMurray-CJOK | 8:30 am | 1230 |
| St. Albert-CKST | 7:00am | 1070 |
| Taber-CKTA | 8:00am | 1570 |

**BRITISH COLUMBIA**

| | | |
|---|---|---|
| Abbotsford-CFVR | 7:30 am | 850 |
| Burns Lake-CFLD | 9:15am | 1400 |
| Kitimat-CKTK | 8:30 am | 1230 |
| Osoyoos-CKOO | 8:30am | 1490 |
| Penticton-CKOK | 8:30am | 800 |
| Port Alberni-CJAV | 10:30 am | 1240 |
| Prince George-CIBC | 8:30am | 94.3 |
| Princeton-CKRP | 8:30am | 1460 |
| Smithers-CFBV | 9:15am | 1230 |
| Summerland-CKSP | 8:30am | 1450 |
| Vancouver-CJVB | 9:00am | 1470 |
| Vernon-CJIB | 9:30pm | 940 |

**MANITOBA**

| | | |
|---|---|---|
| Altona-CFAM | 9:30am | 950 |
| Boissevain-CJRB | 9:30am | 1220 |
| Steinbach-CHSM | 9:30am | 1250 |
| Winnipeg-CKJS | 9:15am | 810 |

**NEW BRUNSWICK**

| | | |
|---|---|---|
| Fredericton-CFNB | 7:30 am | 550 |
| Newcastle-CFAN | 9:00am | 790 |
| Saint John-CHSJ | 9:00am | 1150 |

**NOVA SCOTIA**

| | | |
|---|---|---|
| Digby-CKDY | 8:30am | 1420 |
| Kentville-CKEN | 8:30am | 1490 |
| Middleton-CKAD | 8:30am | 1350 |
| New Glasgow-CKEC | 7:30am | 1320 |
| Sydney-CJCB | 8:00am | 1270 |
| Weymouth-CKDY | 8:30am | 103.1 |
| Windsor-CFAB | 8:30am | 1450 |

**ONTARIO**

| | | |
|---|---|---|
| Ajax-CHOO | 9:30am | 1390 |
| Atikokan-CFAK | 10:30am | 1240 |
| Brantford-CKPC | 10:00pm | 1380 |
| Burlington-CING(fm) | 7:30pm | 107.9 |
| Chatham-CFCO | 9:30pm | 630 |
| Guelph-CJOY | 9:00pm | 1460 |
| Hamilton-CHAM | 7:30am | 820 |
| Kapuskasing-CKAP | 9:00am | 580 |
| Kingston-CFMK | 10:00am | 96.3 |
| Newmarket-CKAN | 8:00am | 1480 |
| Oshawa-CKAR | 8:00 am | 1350 |
| Owen Sound-CFOS | 10:30am | 560 |
| Pembroke-CHRO *(Sat.)* | 6:30pm | 1350 |
| Pembroke-CHRO | 10:00am | 1350 |
| Sit. Ste. Marie-CFYN | 10:00am | 1050 |
| Sarnia-CHOK | 7:30am | 1070 |
| Stratford-CJCS | 8:45am | 1240 |
| Windsor-CKLW | 9:00am | 800 |
| Wingham-CKNX | 10:30am | 920 |
| Woodstock-CKDK(fm) | 8:00am | 102.3 |

**PRINCE EDWARD ISLAND**

| | | |
|---|---|---|
| Charlottetown-CFCY | 8:00am | 630 |

**QUEBEC**

| | | |
|---|---|---|
| Montreal-CFQR(fm) | 7:30am | 92.5 |

**FRENCH**
**BACK TO GOD HOUR PROGRAM IN CANADA**
**PERSPECTIVES REFORMEES**

**ONTARIO**

| | | |
|---|---|---|
| CFIX-Cornwall | 9:30am | 1170 |
| CRCL-Timmins | 9:30am | 620 |

**QUEBEC**

| | | |
|---|---|---|
| CHRS-Montreal | 8:00am | 1090 |
| Valleyfield-CFLV | 8:45am | 1370 |

**FAITH 20**
Ontario, Canada Mon.-Fri. 5:00am
Global TV Network
Edmonton, AB Mon.-Fri. 5:30 am
CITV, Channel 13

***The program is heard on Sundays unless otherwise indicated.***

THE BACK TO GOD HOUR

P.O. Box 5070, 3475 Mainway
Burlington, ON L7M 1A9 — (416) 336-2920

# A magnificent Holy Spirit day

BRAMPTON, Ont. (CCC) — 1200 people rejoiced, praised and danced at the close of the 1988 Holy Spirit Conference held Saturday, October 22, at the Bramalea Baptist Church in Brampton, Ontario.

The image of all those happy people was caught by photographer Rob Pidgeon as he videotaped the morning and evening praise and worship celebration services. The photo is an abstract image caught in his lens as the worshippers praised and danced during the evening victory celebration.

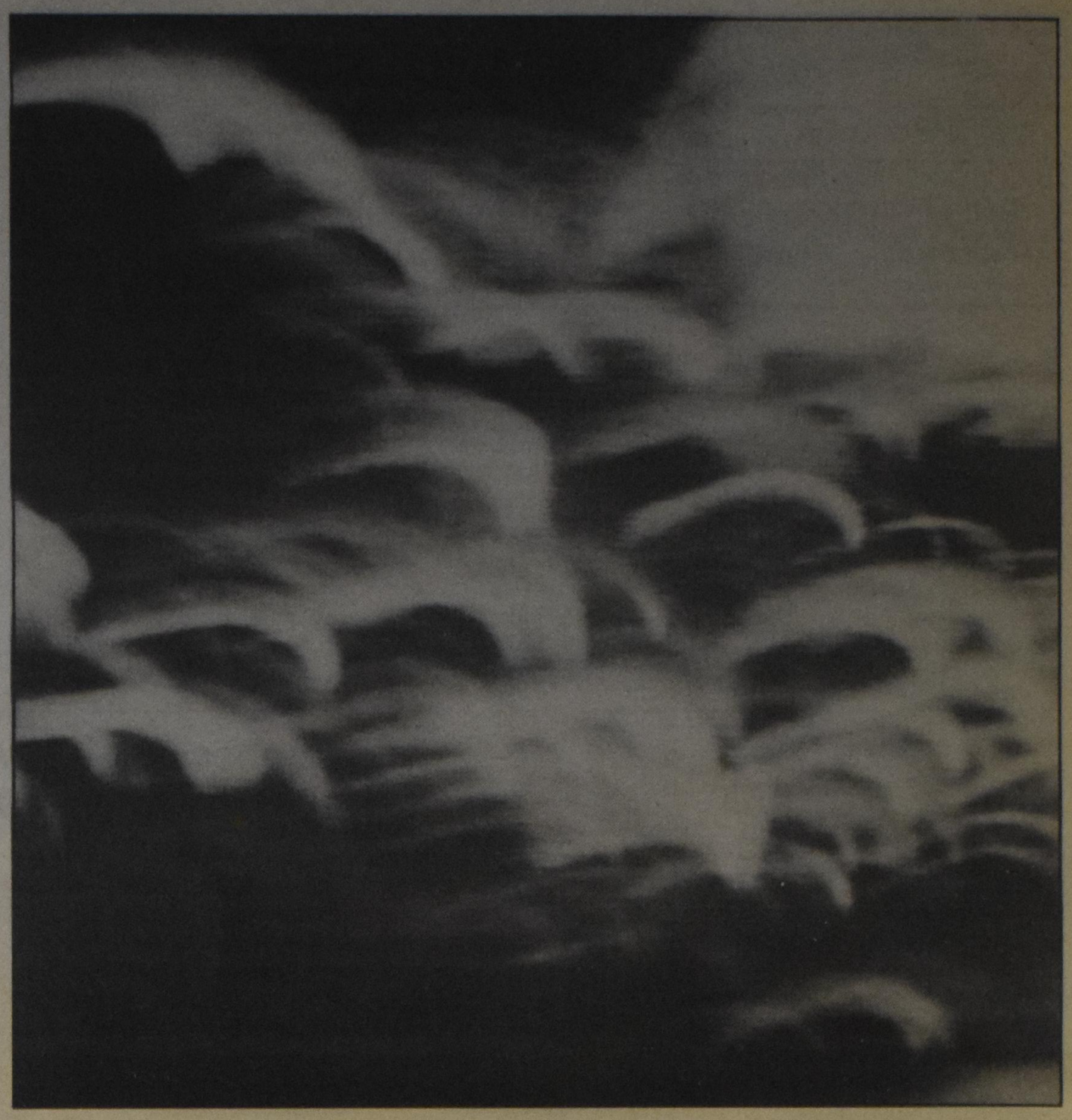
"In every way we give God the glory for a magnificent day," said Gerrit Verstraete, founder of the Christian Communications Centre who began the Holy Spirit Conferences three years ago. "Not one criticism, but plenty of praise and reports."

During the morning sessions, over 600 people attended the variety of workshops dealing with victory in service, spiritual warfare, worship, signs and wonders, service, the Spiritual gifts, just to name a few. By the evening celebration service, led in praise and worship by Grace and Colleen and Meadowvale CRC's Celebration team, the number rose to over 1200 as the entire downstairs of Bramalea Baptist Church and the two side wings were filled.

Other highlights of the day included the launch of Grace and Colleen's third tape, "O Come Rejoice", and Rich and Ron Dees' first tape, "Walking War". Both sang feature selections from their tapes during the day. Said one couple "Words cannot describe what we felt there, or what we took home with us. Of the six people we were with, all of our lives have changed from that day."

Conference organizers were also happy to report that financially the conference was a success. The conference broke even, including making up for deficits of the previous two years. Many reported healings, and one woman even went to her doctor to have the healing confirmed. It was.

Plans for the 1989 Holy Spirit Conference are already under way, with negotiations to have the conference again at Bramalea Baptist Church. The unconfirmed date is Saturday, November 4, 1989, the first available Saturday at Bramalea Baptist.



# Consumer ministry urges seniors to use their market power

Many senior citizens are masters at comparison shopping but haven't yet discovered their real power in the marketplace.

The Ontario Consumer Ministry often hears from seniors who are frustrated by the lack of home delivery, small portion packages of groceries and similar products or services that would meet their needs. They shop carefully for the best deals, but can't find really suitable choices.

Government can't force businesses to provide for special requirements, but seniors themselves can, says the ministry's chief consumer advisor Marilyn Gurevsky.

"We're talking about a huge segment of the population and that's the key." Gurevsky says. "Any large group of consumers with similar needs has enormous pull in the marketplace, but they have to speak up."

To be heard by retailers, customers have to organize themselves, regardless of where they live or what they are after, says Joyce King, head of the United Senior Citizens of Ontario.

In small communities, it should be a simple matter to gather signatures on petitions or form united groups to ask shopkeepers for special considerations, King says. Even in large cities, seniors can band together within their neighbourhoods.

"A loud collective voice is much more effective than one person asking," says the leader of Ontario seniors. "Retailers don't want to lose business and if there are a lot of names on a list or a lot of people asking, the requests will be met."

## Organizing is effective

Neither Gurevsky nor King is suggesting that armies of irate seniors roam Ontario confronting shop owners. But with a bit of organization, seniors can make positive suggestions that benefit themselves and the stores. The free market works on supply and demand. If store owners aren't aware of the demand, they won't come through with the supply and everyone suffers for it, Gurevsky says.

One of the most common requests for small portions of meats and other groceries is now being met more frequently (not just because of seniors but because of the increasing number of adults in all age groups living alone). The packages may carry slightly higher unit prices, but they're cheaper in the end if larger portions were resulting in waste.

According to King, an even bigger concern arises over the size of portions in restaurants. When dealing with a package of pork chops at home, seniors may have the options of freezing excess portions or sharing with friends. But there are few alternatives when faced with an oversized restaurant meal. Waste is the usual outcome.

"Restaurants should offer seniors' portions, just as they offer children's meals," King says. "In Vancouver almost every restaurant has seniors' servings. It's a real concern to seniors and I guess it's the way we were brought up — not to waste. It would also reduce the amount of garbage produced."

## Vast potential

The Ontario seniors population — nearly one million strong — has made major strides in recent years. The market is awakening to the vast potential of the group. Not only are advertisers aiming campaigns directly at seniors, employers looking for particular attributes are pulling retirees back into the workforce. In particular, one fast food giant is hiring seniors for jobs formerly filled exclusively by teens.

The seniors' discount card or special savings day at retail stores has proliferated at an astounding rate, much to the delight of the target audience. Not only are seniors usually on fixed incomes, but they are naturally among the most diligent bargain hunters in the marketplace, King says.

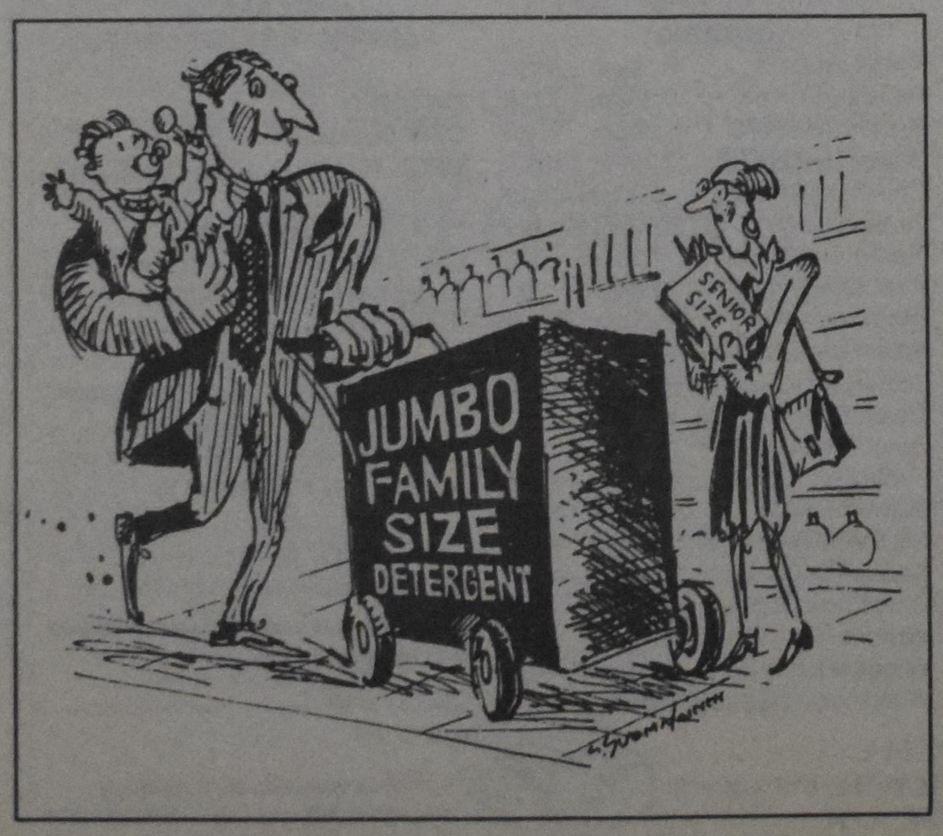
"The seniors of today lived through the depression and they learned to squeeze every nickel," King says. "They are really good at comparison shopping."

If seniors have a vulnerable spot as consumers, it probably lies in their inherent desire to trust people. Brought up in a different era when a handshake had value, seniors are among the most common victims of fraud, Gurevsky notes.

"It's a sad comment on our world, but some seniors have to learn to be more cynical and skeptical when offered 'the deal of a lifetime,'" she says.

Consumers who feel they have been unfairly treated can contact a local Consumer Services Bureau of the ministry.

For general information on consumer rights and responsibilities, contact the Consumer Information Centre at 555 Yonge Street, Toronto, Ontario M7A 2H6 — (416) 963-1111 or toll free at 1-800-268-1142. Ontario residents with an 807 area code may call the 416 number collect. The TTY/TDD line for the hearing/speech impaired is (416) 963-0808.




*Senior citizens can use their considerable power as a large consumer group to get store shelves stocked with products suited to their lifestyles.*

# Classified

## Christmas Greetings

**VANDERWAL:**
We want to wish our family and friends a blessed time at Christmas and a happy New Year.
Stan and Evelyn, R.R.#1, Varna, ON N0M 2R0.

## Classified Rates

Births.....$25.00
Marriages & Engagements...$30.00
Anniversaries.....$35.00
**2-column anniversaries.....$60.00**
Obituaries.....$35.00
Notes of thanks.....$25.00
Birthdays.....$25.00
All other one-column classified advertisements: $10.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number, $25.00 extra. Photos: $15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) **Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.**
**NOTE:** Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.
**Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.**

## Births

**BRINK:**
"We will extol you, our God, O King; and we will bless your name forever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable!" (Psalm 145:1,3)
Praise the Lord! He has richly blessed John and Mary by entrusting to their care another healthy son! RYAN JOHN was born on Nov. 16, 1988, and weighed 8 lbs. 7 oz. Proud brother and sisters are Jason, Melanie, Lisa and Cheryl. Ryan is the 31st grandchild for Mr. and Mrs. John Brink of Durham Homes, Whitby, Ont. and the 15th for Mrs. Maria Vogel of Orono, Ont.
Home address: R.R.#1, Long Sault, ON K0C 1P0.

---

**TAMMING III:**
John and Mary Ann (nee Lalich) are happy to announce the birth of their first-born, a daughter, ASHLEY KATA, 6 lbs. 13 oz., on Nov. 17, 1988. Second grandchild for John and Tine Tamming Jr. and third grandchild for George and Ann Lalich, great-grandparents are John and Jane Tamming Sr. and Helen Van Geffen, all of Strathroy, Ont.

## Anniversaries

1963 December 28 1988
With praise and thanksgiving, we celebrate the 25th wedding anniversary of our parents

CLARENCE and BETTY BAKER
(nee Siertsema)

We pray that the Lord will continue to bless and keep them in his loving care in the years to come. Love and congratulations from your children
Janine
Rod
Charlene
On Wednesday, Dec. 28, 1988, D.V., we hope to celebrate with an open house at St. George's Anglican Church Hall at 60 Guelph St. (Highway #7) Georgetown, Ont. from 1:30-4:30 p.m. All welcome!

## Anniversaries

*Congratulations to Freerk and Trijntje Bosgraaf (nee VanderTuin) on their 55th wedding anniversary.*

Kollum (Fr) Fenwick (Ont.)
1933 December 23 1988
With joy and thankfulness to God, we are happy to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents

FREERK and TRIJNTJE BOSGRAAF
(nee VanderTuin)

We pray the Lord will bless you and keep you in his care for years to come.
With love from all of us:
Bill & Betty Bosgraaf — Niagara Falls, Ont.
Richard & Wilma, Debbie, Michelle
Jane & Jerry Groenewegen — Stoney Creek, Ont.
Teresa, Michelle, Heather
Hank & Coby Bosgraaf — Fonthill, Ont.
Amy, Kelly
and your great-grandchildren.
Open house will be held at Bethany Chr. Ref. Church in Fenwick on Saturday, Jan. 7, 1989, from 2-4 p.m. Best wishes only.
Home address: 393 Canboro Rd., Box 26, Fenwick, ON L0S 1C0.

---

1949 January 4 1989
With thanks to our heavenly Father, led by the Holy Spirit, the Lord willing,

WILLIAM and MARGARET GRIN

hope to celebrate their 40th wedding anniversary with God's children in Honduras, C.A.
Luke 14:12-14
Praise the Lord!

---

Leeuwarden Willowdale
1953 December 28 1988
It is with joy and thanksgiving to our heavenly Father, that we hope to celebrate the 35th wedding anniversary of our parents and grandparents

PIETER and HILDA VAN DER VEEN
(nee van Gennep)

Their children:
Rita van der Veen — Willowdale
Theo & Ellen van der Veen — Peterborough
Ed & Anna van der Veen — Guelph
Christopher, Darren, Nicole
Jacky & Roland Smilde — Ottawa
Home address: 217 Moore Park Ave., Willowdale, ON M2M 1N5.

## Anniversaries

1953 December 30 1988
With joy and thanksgiving to our God, we are happy to celebrate with Mom and Dad their 35th wedding anniversary. May the Lord continue to bless you

HANK and DOROTHY RIDDER
(nee Stoffelsen)

Love and congratulations from your children and grandchildren:
George & Betty Eggink — Jarvis, Ont.
Michelle, Stacey, Cheryl, Nicole, Tyler
Gerry & Carolyn Ridder — St. Anns, Ont.
Caryn
Jerry & Geraldine Evers — Wellandport, Ont.
Wesley, Charlene, Sandra
David & Margaret Mercer — Hamilton, Ont.
Kenneth
Andy & Josie Ridder — Hamilton, Ont.
Justin
We hope to celebrate this special occasion with an open house, Saturday, Jan. 7, 1989, in the Mt. Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont. from 3-5 p.m.
Home address: 156 Mothers St., Hamilton, ON L9B 1P5.

## Obituaries

On Thursday, Dec. 1, 1988, the Lord took home our true and faithful member,

Mrs. ULKJE BOUWMAN

at the age of 81.
May God comfort and sustain her husband, children and grandchildren.
The friendship Circle, Taber, Alta.

---

"The Lord is our refuge and strength, a very present help in trouble." (Ps. 46:1)
On Dec. 13, 1988, the Lord called home our friend

CORNELIS VANDERSAR

since 1982 president of our Seniors Club. May the Lord comfort his children.
The Golden Age Club of Clarkson, Ont.

## Obituaries

1939-1988
"The Lord is my shepherd" (Ps. 23)
Suddenly on Dec. 8, 1988, in the year of our Lord, the Lord called home his child

ANTONIE BUIST

Beloved husband of Jantina Buist (nee Breukelman).
Dear father of:
Alex & Cynthia
Fritz
Willie & Henry DeKlerk (fiance)
David
Funeral service was held on Dec. 12, 1988, at York Maranatha Chr. Ref. Church. Rev. H.A. Vanderwindt officiating.
Correspondence address: R.R.#1, Canfield, ON N0A 1C0.

---

"Surely goodness and love will follow me all the days of my life and I will dwell in the house of the Lord forever."
On Dec. 5, 1988, the Lord called home to himself our beloved son and brother

ADRIAN JANSMA

at the age of 54.
Dear son of Henry Jansma and Pietje Jansma (v/d Wielen) (Predeceased).
Stepson of Klaaske Jansma (de Jong) of Newmarket
Brother of:
Henk & Elizabeth Jansma — Bradford
Tena & Frank Kamstra — Stroud
Anne & Leon Radder — Bradford
nephews and nieces
Funeral service was held on Dec. 7, 1988, in the Hebron Chr. Ref. Church of Whitby.
Home address: 24 Ferguson Ave., Brooklin, ON L0B 1C0.

---

Gone to be with his Lord on Saturday, Nov. 26, 1988,

ALBERT MULDER

in his 90th year.
Dear husband for 64 years of Wilma Van Hunenstyn.
Dear father of:
Gijsje & Teus Van Dyk — the Neth.
Alie & Bill Pater — Port Alberni, B.C.
Jan & Corrie Mulder — the Neth.
Aartje & Fred Hiemstra — Kingston, Ont.
Willy & Jim Jansen — Belleville, Ont.
Tiny & John Ebbers — Belleville, Ont.
Coby & Jack Claessen — Kingston, Ont.
Sherry & Frank Van der Wilp — Brampton, Ont.
Pat & Garry Kuist — Aurora, Ont.
Bev & Ken Van der Eems — Carlton Place, Ont.
Grandfather of 37 grandchildren, and 45 great-grandchildren.
Predeceased by one grandchild, three brothers and three sisters.
Survived by one sister.
Funeral service was held in the First Chr. Ref. Church of Kingston, Ont., on Tuesday, Nov. 29, 1988. Memorial service at Holland Christian Homes in Brampton, Ont. on Dec. 1, 1988. Both services conducted by Rev. P. Van Egmond.
Home address: Mrs. W. Mulder, Holland Christian Homes, Hope Tower, Apt. 101, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

---

"Abide with me, fast falls the eventide, the darkness deepens, Lord with me abide. When other helpers fail and comforts flee, Help of the helpless, O, abide with me."
This was the favourite song of our beloved member,

ANNE VANDYK

whom the Lord took home on Nov. 30, 1988, at the age of 82.
The Dutch Ladies Society 'Rondom God's Woord', Simcoe, Ont.

## Obituaries

On Dec. 11, 1988, the Lord took home another of our friends

JOHN VANDERTOL

at the age of 76. Husband of Janet Terpstra.
We will miss him too:
Mrs. H. Berga
Mrs. P. Boeyenga
Mr. and Mrs. F. Dahm
Mr. and Mrs. D. Roorda
Mr. and Mrs. R. VandeWal
Kingston, Ont.

---

"When the chief Shepherd shall be manifested, they shall receive the crown of glory that fadeth not away."
On Thursday, Dec. 8, 1988, our Lord took to himself our fellow office bearer and friend,

JOHN VAN WIJNGAARDEN

May the assurance that he is with the Lord be a comfort to the family.
The Consistory of the Riverside Chr. Ref. Church of Wellandport, Ont.

## Teachers

**MISSISSAUGA: John Knox Christian School** Society of Mississauga seeks qualified teachers for probable vacancies in the **Grade 4-7** range for the 1989-90 school year. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.

---

**MISSISSAUGA: John Knox Christian School** Society of Mississauga seeks qualified teacher to provide part-time relief in **Grade 7** from March through June 1989. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.

---

**SASKATOON, Sask: Saskatoon Christian School** is receiving applications for a **teacher/principal** for the 1989-90 school year. Grades to be taught are **6,7,8.** We are an interdenominational school, associated with Christian Schools International. We require a leader with a valid teaching certificate. Preference will be given to applicants with teaching and administrative experience. Interested applicants, please forward resume and/or inquiries to: Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Phone (306) 343-1494 or Wes Vanstone at (306) 374-6885.

## For Rent

Two-bedroom apartment located at Scott and Hewko St. in St. Catharines. Will be available around Jan. 15, 1989, at $395 a month, hydro extra. Phone: (416) 937-4207 after 6 p.m.

## Personal

Gentleman, 30 years of age, would like to meet female Christian companion of roughly the same age. Must be willing to live in the country. Serious replies only. Reply to File #2511 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

## Help Wanted

**Greenhouse worker(s)** needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.

# Classified

## Help wanted

Small concrete-forming company in southwestern Ontario is looking for a **Concrete Foreman** for its second crew. Experience with the Duroform panel system is desirable. We have the newest in crane lifting equipment and offer lots of opportunity to someone who is self-motivated and looking for interesting work. Located 15 minutes from CRC and 10 minutes from a Christian school. For more information please write All Wall Contracting Inc., Box 687, Wingham, ON N0G 2W0 or call (519) 357-2310 and ask for John.

In return for giving care (some nursing) to older couple, three-bedroom modern home available. Other remuneration negotiable. Phone (416) 689-4932.

Enthusiastic **saleslady** who is eager to please a large clientele in our busy bakery. Full-time position commences Dec. 27, 1988.
Send resume to Queenston Bakery Inc., 120 Lake St., St. Catharines, ON L2R 5Y1.

The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buffinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.

## Help wanted

For Career Opportunities in

**HORTICULTURE**

JOIN CONNON NURSERIES, one of Canada's oldest and largest wholesale nurseries. We are currently looking for people who qualify for the following full-time positions:

**Field Propagator**
budding and grafting skills essential.

**Sales**
plant knowledge and French language required.

If you feel you qualify for either position please write or call in complete confidence:

Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockton, Ontario L0R 1X0 (519) 647-3997.

**CONNON NURSERIES**
A.V.K. NURSERY HOLDINGS INC.

Maple Structures, Fergus, Ontario, newly-established steel fabrication shop, has the following openings: **fabricator supervisor,** a **production welder (Mig)** and **machine operator.** Full benefit package with excellent wages. Please forward your resume to:

**Maple Structures Ltd.**
**P.O. Box 234, Fergus, ON N1M 2W8**

## Help wanted

## Teachers

**Beacon Christian High School**
**St. Catharines, Ont.**
**invites applications for the position of**

**PRINCIPAL**

Please consider this as:
(1) **An opportunity to lead** a teaching team dedicated to Christian excellence in a small school (120 students) with a low student/teacher ratio with a multi-faceted program being carried out in up-to-date facilities.

(2) **An opportunity to encourage** the development of Christian education.

(3) **An opportunity to grow** personally.

(4) **An opportunity to further the cause of Christian education** within a wider context.

Interviewing for the position will begin in December of 1988 and the Board hopes to make an appointment by **February 15, 1989.**

Enquiries may be directed to Albert J. Bakker, Chairman of the Board, Association for Christian Education of St. Catharines, 2 O'Malley Drive, St. Catharines, Ontario, L2N 6N7, (416) 935-8386 (evenings) or (416) 688-1520 (days) or Ben Vandezande, Chairman of the Education Committee, (416) 937-0418 (evenings) or (416) 646-4511 (days).

## Teachers

**Central Alberta Christian High School Society**

Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to:

**John Busaan, R.R.#1, Blackfalds, AB T0M 0J0**
**phone: (403) 885-4416**
**or**
**Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0**
**phone: (403) 885-4235**

## Vacations

**LANG'S RESORT**
**Cottages and campgrounds**
**RICE LAKE**
Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort? It's all here at the family place.
Before you book your '89 vacation take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
**Lang's Resort**
**R.R.#3, Box C, Roseneath, ON**
**K0K 2X0**
**Phone: (416) 352-2308**

## For Sale

**Grada Lieverdink's second book has come off the press:**

**A New Beginning**

**sequel to: The Open Door**

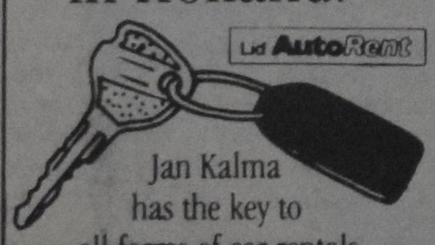
The author describes how her family fared in Canada and expresses a deep belief in the Lord's way with his people.

The book can be ordered from the author at:
**P.O. Box 105, Iroquois, ON K0E 1K0**
**Tel.: (613) 652-2370**
**Send $8.95 plus $1.50 for postage and handling**
(U.S. customers: deduct $2.00 when paying in U.S. funds)

## For Sale

## For Rent

Want to rent a car while in Holland?




Jan Kalma has the key to all forms of car rentals.
**Will deliver car to Amsterdam airport if desired.**
**jan kalma**
De Meer 24, 9201 EZ Drachten
The Netherlands - Tel. (31)5120-15199
**Fax (31) 5120-32324**

## Teachers

Trinity Christian School in Burlington, Ont. is looking for a

**TEACHING PRINCIPAL**

for September 1989

We are an interdenominational K-8 school with 182 students, five full-time and four part-time teachers.
Applications are requested by January 15, but will be accepted until January 31, 1989. Please send resume and references to:

**Recruiting Committee**
**c/o Trinity Christian School**
**650 Walker's Line, Burlington, ON L7N 2E7**
**Tel.: (416) 634-3052 or (416) 335-7099**

## Teachers

**Taber Christian School**

operated by the Society for Christian Education in Southern Alberta is in need of a teaching

**PRINCIPAL**

for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education.

The school, an attractive, new facility, has been in operation for the past four years, providing Christ-centred education to students in kindergarten through grade nine. If you feel qualified to accept this leadership challenge please direct your letter of application to:

**Mr. Arie Veluw, President**
**Society for Christian Education**
**in Southern Alberta**
**802 — 6 Avenue North**
**Lethbridge, Alberta**
**T1H 0S1**
**Telephone: (403) 738-4458 or (403) 327-4223**

**Calvin Christian School**
**Hamilton**

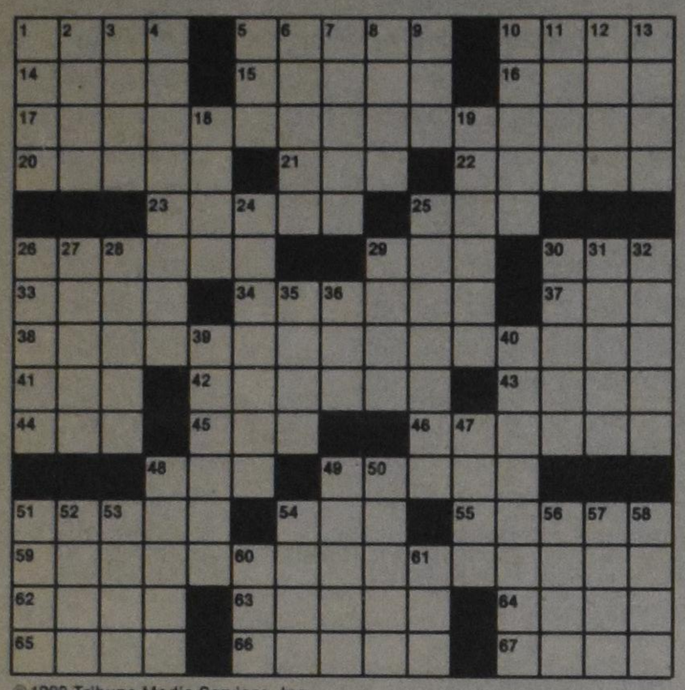
invites applications for the following teaching positions:

**Grade 2,** starting March 1989
**Grade 1/2,** starting May 1989
**Senior grades,** starting September 1989

If you would like to join a dynamic teaching team offering quality Christian education to the greater Hamilton area, please contact A. Ben Harsevoort, Principal, for application forms at (416) 388-2645.

# Classified/Events

## Weekly Crossword by Diane C. Baldwin



© 1988 Tribune Media Services, Inc.
All Rights Reserved

**ACROSS**
1 Springsteen to fans
5 Sufficient
10 Narrow braid
14 Mme. Bovary
15 Wise lawgiver
16 Locale
17 Arctic pets?
20 Miserly
21 Blue
22 Ramblers
23 Desert green spots
25 Hasten
26 Burns
29 Brooch
30 Classifieds
33 Timetable abbreviations
34 Byzantium was here
37 Quick drink
38 Pet for a cavalryman?
41 Gr. letter
42 Firstborn
43 Large: pref.
44 Hardened
45 Assent word
46 Use
48 Vehicle
49 Caravansary
51 Reel
54 — Aviv
55 British —
59 Pet for a carpenter?
62 Nautical direction
63 Blood conduit
64 57
65 Chap
66 Pondered
67 Desires

**DOWN**
1 Tops
2 Atlanta stadium
3 Certain pollution
4 Workshop item
5 Bat wood
6 Wapiti kin
7 What criminals cop
8 Noble
9 Sp. queen
10 Afr. land
11 Flag
12 Dole
13 Annie Oakley
18 Party for men
19 Dark-haired fellow
24 Pioneer
25 Earthquake name
26 Struggles for air
27 Obliterate
28 Planetary path
29 Butter pieces
30 Play backer
31 San —
32 Mist
35 Coal scuttles
36 Caviar base
39 Fleming's "Casino —"
40 Mischievously
47 But: Fr.
48 Celestial body
49 Fortune-tellers
50 Gladden
51 Kind of rug
52 Faint
53 Portent
54 You to Penn
56 Wash
57 Home to Yeats
58 Schusses
60 Aries
61 Family member

### Last Week's Puzzle

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B | O | M | B | ■ | G | A | L | O | P | ■ | A | N | T | S |
| I | D | O | L | ■ | A | B | O | N | E | ■ | L | O | A | N |
| D | O | N | A | ■ | R | E | N | A | S | C | E | N | C | E |
| E | R | A | S | A | B | L | E | ■ | T | E | R | E | T | E |
| ■ | ■ | ■ | E | V | A | ■ | V | E | N | T | ■ | ■ | ■ | ■ |
| G | A | G | ■ | A | G | R | E | E | R | S | ■ | S | L | O |
| A | W | E | D | ■ | E | O | N | S | ■ | O | T | H | E | R |
| L | A | N | E | S | ■ | B | U | S | ■ | R | E | E | V | E |
| A | R | O | S | E | ■ | B | R | E | T | ■ | E | L | E | A |
| S | E | A | ■ | W | H | E | E | L | O | F | ■ | F | E | D |
| ■ | ■ | ■ | H | E | I | R | ■ | ■ | T | A | G | ■ | ■ | ■ |
| A | F | F | O | R | D | ■ | R | A | T | T | L | E | R | S |
| C | L | A | S | S | I | C | I | Z | E | ■ | A | L | I | T |
| T | E | N | T | ■ | N | O | P | A | R | ■ | S | A | G | E |
| S | A | S | S | ■ | G | L | E | N | S | ■ | S | N | A | P |

## Correction re: Church news

In the Dec. 9 issue re: Christian Reformed Church news, C.C. said that Cand. Mark Stephenson had *accepted* a call to Ambassador, Windsor, Ont.

However, at that time, Cand. Stephenson was *called* to Windsor, Ont.; that information inadvertently was placed under **Accepted** rather than **Called.** Mr. Stephenson has since declined that call.

*Calvinist Contact* regrets the error and the embarrassment and confusion it may have caused Mr. Stephenson and the council and congregation at Ambassador Christian Reformed Church.

## Change in worship time

Effective Jan., 1989, the evening service of Bethel CRC, Newmarket, Ont., will begin at 6:00 p.m. (instead of 7:00)

## Calendar of Events

| | |
|---|---|
| **Dec. 23** | Candlelight Service with "Adoramus Maranatha Choir" (John Hunse, director) at 8 p.m., Mt. Hamilton CRC, **Hamilton,** Ont. |
| **Dec. 23** | Christian Choir "New Life" and the Male Chorus "Collegium Musicum" will present a Christmas concert at 8 p.m. in the Maranatha CRC, **St. Catharines,** Ont. |
| **Dec. 27-30** | Sixth Annual Young Adult Challenge Conference will be held in **Vancouver,** B.C. Sponsored by Young Calvinist Federation. |
| **Dec. 30** | Ambassadors in Concert" with Christiaan Teeuwsen, organist, and Stuart Laughton, trumpeter, at 8 p.m., Knox Presb. Church, Church St., **St. Catharines,** Ont. |
| **Jan. 11** | Stained Glass Concert "Mannheim to Vienna" featuring Boris Brott with his Hamilton Philharmonic Orchestra and clarinet soloist Michael Rusinek. At 8 p.m. in the Redeemer College Auditorium, **Ancaster,** Ont. |
| **Jan. 12** | Public lecture by Dr. Henri Nouwen on "Christian discipleship in the modern world" at 8 p.m., Redeemer College, **Ancaster,** Ont. Sponsored by Staley Foundation. Admission free. |
| **Jan. 14** | RCBPA Chatham Chapter breakfast meeting, 8 a.m. at the Saxony Restaurant, **Chatham,** Ont. Speaker: Wm. Elzinga. For reservations call (519) 354-2193. |
| **Jan. 18** | RCBPA Hamilton Chapter breakfast meeting at 7 a.m., Holiday Inn, **Burlington,** Ont. Speaker: Dr. Jack Hielema of the Middle East Reformed Fellowship. For reservations call: (416) 524-1203. |
| **Jan. 19** | CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.) |
| **Jan. 20** | "Homage a Senggih — a retrospective of Henk Krijger in North America." Candlelight reception at 8 p.m., featuring guest speaker Dr. Calvin Seerveld, at Redeemer College, **Ancaster,** Ont. Public cordially invited. For info. call Daina Doucet at (416) 648-2131, ext. 233. |
| **Jan. 23-Feb. 6** | Free seminars on "Communication in Marriage" at 8 p.m. on three consecutive Mondays (Jan. 23, 30, and Feb. 6) offered by Chr. Communications Centre, **Mississauga,** Ont. For info. call (416) 890-3222. |
| **Jan. 28** | Dedication service for a new pipe organ, at 8 p.m. in the Maranatha CRC, **Bowmanville,** Ont. Organist: Thomas Fitches. |
| **Jan. 28** | Baroque concert (organ, trumpet and voice) with Christiaan Teeuwsen, Stuart Laughton and Wendy Humphreys. At 8 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. For tickets call (416) 648-2131. |
| **Feb. 8-10** | Musical production Narnia: C.S. Lewis' "The Lion, the Witch and the Wardrobe" as musical theatre. At 7:30 p.m. at Fraser Valley Chr. High, **Surrey,** B.C. |
| **Mar. 6-7** | RCBPA Fifth Annual Convention at the Holiday Inn, **Burlington,** Ont. Theme: "Stewardship, Christian Responsibility in Business." For info. call (416) 524-1203. |

### Advertising deadlines

| Dated | Mailed | 2-column ads | Classified deadlines |
|---|---|---|---|
| Fri.Jan.6 | Tues.Jan.3 | Wed.Dec.21-8:30a.m. | Thurs.Dec.22-8:30a.m. |
| Fri.Jan.13 | Tues.Jan.10 | Wed.Jan.4-8:30a.m. | Thurs.Jan.5-8:30a.m. |
| Fri.Jan.20 | Tues.Jan.17 | Wed.Jan.11-8:30a.m. | Thurs.Jan.12-8:30a.m. |


## Christian Male Choir Festival

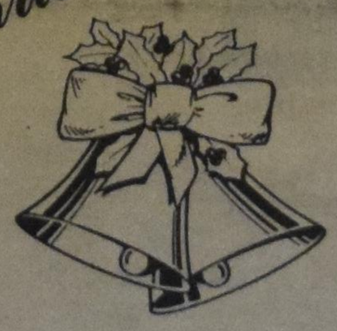
Seven Ontario choirs participating
**April 8, 1989**
at St. Paul's Anglican Church, Toronto

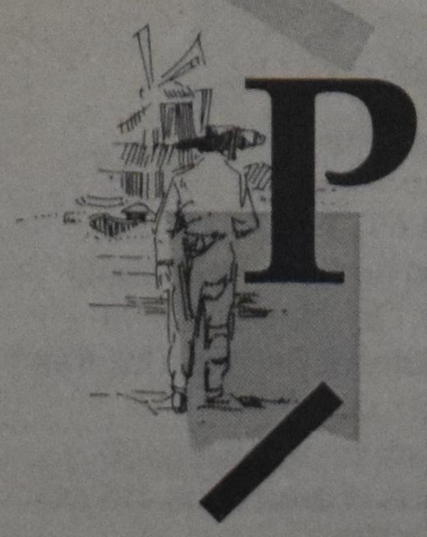
### Classis Huron Students

Students of Classis Huron who are studying for the ministry of the Word and Sacraments in the Christian Reformed Church are invited to contact the secretary of the Student Fund Committee immediately for information and application forms regarding financial assistance for 1989/90. Completed applications must be in the hands of the committee by **March 15, 1989.**

**Fred Heslinga, Secretary,**
**27 Elm Ave., Orangeville, ON L9W 3G3**
**Phone (519) 941-0652**

*Merry Christmas*





ICS INTERIM 1989

## Problems in art history: Current options and a Christian look

January 4-26, 1989 at 229 College Street, Toronto

Graham Birtwistle, *Free University of Amsterdam*
Calvin Seerveld, *Institute for Christian Studies, Toronto*
John Walford, *Wheaton College, Illinois*
Charles Young, *Calvin College, Grand Rapids, Michigan*

**roblems in art history** will be a concentrated series of 17 three-hour sessions. Lectures and discussions will assume advanced college training and can be completed for graduate or undergraduate credit equal to a semester (half course).

The goal of this intensive seminar will be to face students with interests in art and literary or musical history with the options taken by secular art, literary, and cultural historians. An attempt will be made to lay bare the philosophical frameworks which guide the different and often opposing methods of doing art history today. The question will be faced as to what and how a Christian art historian may contribute to the task of writing art histories with professional responsibility and redemptive integrity.

**Dr. John Walford** is a specialist in seventeenth-century Dutch art, especially landscape painting. His doctoral dissertation completed at the University of Cambridge, England, was entitled *Jacob van Ruisdael and the Perception of Landscape*. He will use examples from Rembrandt and the Dutch School to illustrate his critical analysis of formalist, iconological, and the socio-economic foci taken in art history today.

**Dr. Calvin Seerveld**'s field is philosophical aesthetics and his doctoral dissertation was written on *The Earlier Aesthetics and Literary Theory of Benedetto Croce*. He has also done substantial art historical study. His lectures will grapple with the opposing theoretical critical assessments made of figures like Watteau, David, and Delacroix, and the shift from rococo to neoclassical and romantic art during the 1700s in Europe.

**Dr. Charles R. Young** has a double focus for specialty, both art history and cultural anthropology. His doctoral dissertation, completed at the University of Georgia, is entitled, *Criticism from the Standpoint of Humanistic Anthropology*. His lectures and critical analysis will center on the paintings of Manet as interpreted by T.J. Clark and other important schools of critics in force today.

**Dr. Graham Birtwistle** is a specialist in post-war COBRA art, and his doctoral dissertation, completed at the Free University of Amsterdam, is entitled *Living Art*, a definitive study of Asgar Jorn's art and writings. The themes of his lectures will be analyses of COBRA, E.H. Gombrich, and current Dutch theorist Vanbergen, against a background of primitivism in modern art.

*For more information, contact ICS Admissions:*

ICS
Institute for Christian Studies
229 College Street,
Toronto, Ontario
M5T 1R4
(416)979-2331

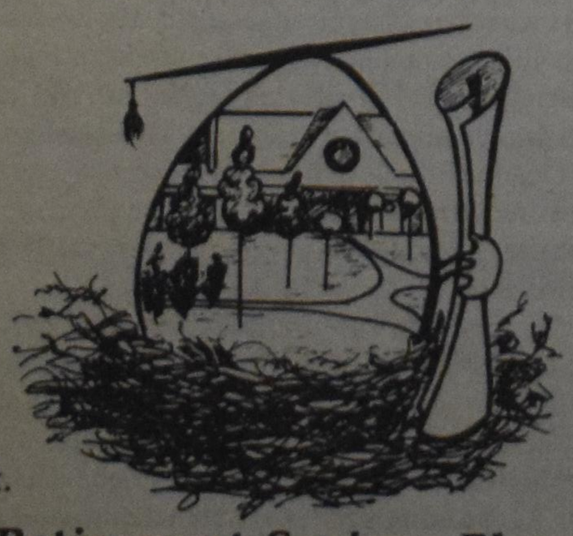
This course is sponsored jointly by the Institute for Christian Studies, Toronto, and Calvin College, Grand Rapids, Michigan (for one of its 1989 Interim selections) and is also under the approval of the tripartite connection with the Free University of Amsterdam.

Those who register will be sent the list of texts and preparatory readings expected.

## Your tax sheltered nest egg. . . our campus financing

1988 **R.R.S.P.** contributions and transfers of existing accounts are welcome.

Arrangements are simple: just write or call — we will do the rest.

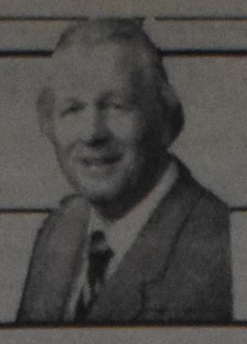


**Registered Retirement Savings Plan**

**Redeemer College**
Ancaster, Ontario L9G 3N6
Telephone: (416)648-2131

# Dutch

## Persoverzicht



Carl D. Tuyl

Bob White gaat deze week te boek als een eerste klas zoethoutzuiger, een verschrikkelijke zaniker, en sagarijnige nakaarter. De man is vice-president van de NDP nota bene; hij zit vooraan aan de bestuurstafel; ongetwijfeld heeft hij veel te zeggen gehad over de verkiezingsplannen, en nu begint hij te zeuren over zijn collega's die het allemaal verkeerd gedaan hebben. Daar zit natuurlijk wat achter. Die man heeft plannen om Edele Eduard te vervangen.

★★★★

Edele Eduard zelf liet zich nou ook niet bepaald van zijn beste kant zien. Direkt na de verkiezingen zei hij, dat hij zich neer zou leggen bij het feit dat het handelsverdrag met Amerika goedkeuring had ontvangen in de verkiezingen. Nu sijbelt hij een andere wijs. Hij en Turner zongen in duet. Het was een treurzang. Ze willen Monsieur zoveel mogelijk dwars zitten en het verdrag zo lang mogelijk tegenhouden. De voorzitter van de Liberale meerderheids-fraktie in de Eerste Kamer bezag het beter: MacEachen zei, dat de Liberal Senators de sluiting van het handelsverdrag niet zouden vertragen.

★★★★

Monsieur zet er vaart achter. De troonrede was een voorbeeld voor dominees die te lang preken. Geen omwegen, recht naar het doel, geen onnodige herhalingen. Eén, twee, drie, zo zit het en niet anders. Of het hem lukken zal om de zaak voor Kerstmis recht te krijgen staat te bezien. In ieder geval begon de Kamer nu niet bepaald in een vreugdevolle Kerststemming. John Fraser werd herkozen als voorzitter van de Kamer en dat was voorlopig het enige resultaat dat met algemene goedkeuring bereikt werd.

★★★★

Vancouver krijgt een nieuw park. Wilhelmus Maria gaf de stad maar eventjes 2125 acres land voor ontspanning en recreatie. Het terrein is dicht bebost en de poedeltjes in Vancouver kunnen naar hartelust tegen de boompjes gaan staan.

★★★★

Canada Post ligt weer eens overhoop met de bond van postwerkers. Dit keer gaat het om het feit, dat de bond de Becker's vier-en-twintig-uur-winkels net zo lang heeft dwars gezeten totdat de directie van deze onderneming maar heeft afgezien van post-filialen in hun winkels. Canada Post zoekt $4 miljoen schadever-goeding van de bond. Kerstmis brengt ook dit jaar geen vrede bij de posterijen.

★★★★

Het Ministerie van Immigratiezaken heeft net zoveel kontrole over immigratie in Canada als Moeder Theresa over de beurs in New York. Illegale immigranten en pseudo refugees komen hier net zo makkelijk binnen als monnikken in een klooster. Het wordt tijd dat daar de puntjes 's op de "i" gezet zullen worden.

★★★★

En maakt u zich alstublieft geen zorgen over Flora MacDonald. Ze geniet van een vakantie in een warm klimaat en Monsieur heeft het goede met haar voor. Er maken hardnekkige geruchten de ronde over haar eventuele benoeming tot een hoge post in India. Bovendien hebben de Kamerleden en voormalige ministers een pensioenvoor-ziening waar Rockefeller jaloers op zou zijn.

★★★★

Wat een rampen deze week. Ontzettende aardbeving in Rusland, treinontsporing in Engeland, ontploffingen in Mexico City, vliegtuigen neergestort. Het leek wel of de ellende niet ophield. Er wordt veel geleden in deze wereld.

★★★★

Het kostte meer dan een miljoen dollars voor de Verenigde naties om naar Yasser Arafat te luisteren. Toe maar! Het had zeker niet per TV sateliet gekund. Veel te eenvoudige oplossing moeten we rekenen.

★★★★

Het vormen van een kabinet in Israël is moeilijker dan het maken van een drieduizend-delige puzzle. Het vraagt klaarblijkelijk ook meer tijd. Samenwerking voor politici is nog ingewikkelder dan samenwerking van kerken. We zijn samen op weg, maar iedereen volgt een verschillende kaart.

★★★★

De toestand van de keizer van Japan is verslechterd en zijn levenseinde komt nabij. Eén van zijn Japanse verdedigers heeft gezegd, dat de keizer de oorlog niet wilde beeindigen uit overwegingen van beleefdheid tegen het militaire opperkommando. Mijn moeder zei al: altijd beleefd zijn en met twee woorden spreken, maar die beleefdheid van de Hirohito heeft onnoemelijk veel mensen het leven gekost.

★★★★

De Paus heeft al een tijdje stil gezeten. Er worden nu plannen gemaakt voor een bezoek aan Hongarije. Die man heeft ook geen rust in z'n je-weet-wel.

★★★★

Ik wens u allen vrede. Dat klinkt eenvoudig, maar het is vaak niet zo makkelijk te bereiken. Vrede is namelijk niet alleen een gave, het is ook een opgave. Iets waar we voor moeten werken. Ik wens u vrede met God, met uzelf en met al uw naasten. Er is teveel onvrede, oorlog en onenigheid in de wereld en in de kerk.

Eet uw kalkoen, gans of kip dan in vrede, omgeven door de uwen en bedenk dat het leven maar kort is. Dat ziet u maar aan de kalkoen die uit de oven komt.

*Carl Tuyl is predikant te Kingston, Ont.*


# Don't be left out in the cold.

You have until **December 31** to open an Ontario Home Ownership Savings Plan (OHOSP) and still qualify for a 1988 OHOSP tax credit.

If you are saving to buy your first home and your income is low or moderate, you can earn interest on your savings and be eligible for an OHOSP tax credit...up to $500 per person and $1,000 per couple. Act now before it's too late.

Your nearest financial institution can provide you with an application form and further details about the program. Or, you can call the Ontario Ministry of Revenue toll-free for more information:

- in Metro Toronto call 965-8470
- in other parts of area code 416 call 1-800-263-7700
- in area code 807 call 1-800-263-7965
- in area codes 519, 613, 705 call 1-800-263-3960
- Telephone Device for the Deaf 1-800-263-7776

Ontario Home Ownership Savings Plan

...for the 1st time buyer

Bernard Grandmaître
Minister of Revenue
Ontario


## In memoriam ds. Cornelis Padmos

Kees Padmos was dominee in hart en nieren. Hij wilde niets liever dan getuige zijn van Jezus Christus, zijn gaven en talenten ontplooien in dienst van zijn Heer. Zo heeft hij met veel enthousiasme en inzet gewerkt in de gemeenten die hij heeft gediend, te beginnen in de Achterhoek in Geesteren en Gelselaar.

Daarna volgde een periode in Canada van 1960 tot 1969. Uit zijn verhalen heb ik wel eens de indruk gekregen dat die periode de mooiste tijd van zijn leven geweest is. Pionieren en opbouwen, dat lag hem wel. Ik weet niet of het lag aan zijn Canadese tijd, maar de vroomheid van Kees Padmos had een onmiskenbaar Amerikaans accent. Hij was een "evangelical." Een blijmoedig en eenvoudig Christen.

In 1969 keerde hij met zijn vrouw en kinderen naar Nederland terug. Tot 1976 stond hij in Maasland en toen kwam hij naar 's-Gravenhage-Loosduinen. De stad trok hem, hij beleefde het als een uitdaging hier te komen werken. Met heel veel energie pakte hij het pastorale werk op. In korte tijd had hij ieder bezocht.

Maar toen brak voor hem en zijn gezin een heel moeilijke tijd aan. Ziekte maakte hem het werken onmogelijk en in 1982 moest hij met vervroegd emeritaat gaan. Hij heeft het daar enorm moeilijk mee gehad. Hij wilde immers niets liever dan getuigen van zijn Heer. Hij was zich bewust van zijn gaven en talenten en het deed hem zeer tot vruchteloosheid gedoemd te zijn.

Ook in zijn geloof heeft hij duistere tijden beleefd. Hij heeft geworsteld met God, maar altijd heeft hij vastgehouden aan Gods belofte. Zo is hij toch getuige geweest van de hoop die niet gezien wordt en heeft hij volhard tot het einde.

Zijn dood op 4 mei dit jaar deed velen zeer. Hij knapte de laatste jaren weer op, hij maakte weer plannen voor de toekomst, studeerde veel. Wij hadden hem samen met zijn vrouw en kinderen nog vele fijne jaren gegund. Het is anders gelopen. Wij hebben daar moeite mee, maar vinden toch troost in de woorden van Kees Padmos zelf: Ook als het misgaat, is het goed. Hij wist zich geborgen in Gods liefde en zo blijft hij ook na zijn dood een levende getuige van zijn Heer.

**Jan Eikelboom**

# Herinneringen aan Canada (1960- 1970)

**M. Padmos-Dijkshoorn**

't Gebeurde tijdens een receptie in Amsterdam. Daar was ook burgemeester Warnaar, destijds voorzitter van de Christelijke Emigratie Centrale, aanwezig. Tijdens een kort gesprek wees hij ons op de grote behoefte aan Hollandse predikanten in de Christian Reformed Churches in Canada. Of wij misschien interesse hadden? Daar konden we zo stande pede geen ja of nee op zeggen. Nog geen twee jaar later kregen we een telefoontje van de Christelijke Emigratie Centrale: "Zouden jullie eventueel een beroep van een Christian Reformed Church in West-Canada in overweging willen nemen? Denk er eens rustig over na, over drie weken willen we graag jullie reaktie vernemen."

We waren toen zo'n vier jaar in onze eerste gemeente in de Gelderse Achterhoek. Nu was het gebruikelijk in een kandidatengemeente om na ca. vier jaar te veranderen en een beroep aan te nemen naar een andere gemeente. Maar Canada? Zo ver weg? En toch: onze interesse was gewekt. Die werd nog extra versterkt omdat we beiden in een Engels sprekend land hadden gewoond. Mijn man studeerde, na zijn theologische opleiding aan de V.U. in Amsterdam, een jaar aan een Seminarium in New York en ik zelf had een jaar in een kindertehuis in Londen gewerkt. Beiden waren we Engels dus redelijk gewend. Om kort te gaan: na drie weken lieten we weten: we zullen een eventueel beroep uit Canada serieus overwegen.

## Een beroep naar Calgary

Kort daarop lag er een beroepsbrief in de brievenbus: van een kerk in Calgary, de stad van de laatste Olympische Winterspelen. Gauw de kaart van Noord-Amerika voor de dag gehaald en Calgary opgezocht. Even ten oosten van de Rocky Mountains in de provincie Alberta. De vele Indiaanse namen van plaatsen rondom was een groot geheim voor ons. Dus in West-Canada: zo'n 8000 km ver weg. En dan heb je drie weken om te beslissen.

Ondertussen kwamen er brieven van kerkleden daar, allemaal met het verzoek: kom svp. over en help ons. De gemeente was nog maar kortgeleden gesticht en had nog geen eigen predikant gehad. Een pastorie moest nog worden gebouwd, de tekening lag klaar en werd ons toegestuurd. Ook een vroegere schoolvriendin van mij schreef: "Zeg, wat zou dat leuk zijn als jullie hier komen."

't Werden drie weken van wikken en wegen. Zo'n beslissing neem je nu eenmaal niet zo maar even. 't Zou een geweldige verandering betekenen. Een Consulente van de Christelijke Emigratie Centrale bracht ons een bezoek. Ik herinner me twee adviezen: ds, denk eraan als u gaat emigreren, zult u daar geen tijd hebben om met uw neus in de boeken te zitten, en voor mij: borstvoeding in 't vliegtuig raad ik u aan voor de nieuwe baby, dat is 't gemakkelijkste. Tot op 't laatst verkeerden we in onzekerheid: ja of nee. 't Werd ja, en begin november 1960 vertrokken we met onze drie kleine kinderen per vliegtuig naar Calgary.

## Werk onder de emigranten

In de aankomsthal van het vliegveld werden we door een grote delegatie gemeenteleden allerhartelijkst ontvangen. We betrokken ons nieuwe huis, gebouwd op de oever van de Bow-rivier, met uitzicht op de toppen van de Rocky Mountains. En toen kwam voor mijn man al gauw de eerste Engelse preek. Dat was een hele opgave. Elke zondag was er een Engelse- en een Hollandse dienst.

Bijna alle gemeenteleden waren emigranten van na de oorlog. Zo tussen 1947-1956. Gearriveerd na een lange zee- en treinreis. De eerste jaren waren voor hen zwaar geweest. Maar nu waren de meesten er redelijk bovenop. De kerk speelde een grote rol in hun leven. Daar ontmoetten ze elkaar, konden ze ervaringen uitwisselen, elkaar bemoedigen, maar bovenal, daar kregen ze de geestelijke bagage voor hun leven van elke dag.

Er was een bloeiend gemeenteleven, de mensen waren voor 't merendeel erg meelevend. Na twee jaar moest het kerkgebouw wegens plaatsgebrek worden uitgebreid. In 1963 werd gestart met een christelijke school, die ook helemaal moest worden bekostigd uit de zak van emigranten. Pas jaren later, in 1969, nam het parlement van Alberta het besluit de christelijke scholen gedeeltelijk te subsidiëren. Grote vreugde op de publieke tribune van het parlementsgebouw, waar ook m'n man zich bevond. Ons vierde kind werd in Calgary geboren, naar Canadese gebruiken in het ziekenhuis.

## Onze tweede gemeente in Canada

Na vijf goede jaren in Calgary namen we een beroep aan naar de Maranatha kerk in Edmonton, de hoofdstad van Alberta. Een grote gemeente van zo'n 1100 leden met enorm veel jongeren. Trouwens, de gemiddelde leeftijd van de emigranten lag laag, omdat ze meestal op vrij jonge leeftijd uit Nederland waren vertrokken. Edmonton had toen zeven Christian Reformed churches met zeven predikanten. Ook waren er twee christelijke scholen; een highschool kwam erbij. Wegens plaatsgebrek hadden we in onze kerk drie diensten, alle in 't Engels.

Ook in Edmonton bloeide het gemeenteleven: verenigingen voor jeugd, voor volwassenen, koor, zeven catechisaties per week. Veel trouwdiensten, heel weinig begrafenissen.

Sommige gemeenteleden woonden ver weg. Soms wel op zo'n 100 km afstand van de kerk. Dat betekende voor mijn man vele lange autotochten. Af en toe moest hij wel eens in een vacante gemeente in de classis preken en dan ging hij per vliegtuig. De afstanden zijn nu eenmaal onvoorstelbaar groot. Trouwens, opvallend waren ook de verschillende nationaliteiten van de buren in onze straat: Italianen, Oekrainers, Duitsers, Engelsen en Nederlanders. Ook in Edmonton een gezinsuitbreiding: onze jongste zoon werd er geboren.

## Terug naar Holland

Na zo'n negen jaar in Canada werden we weer vanuit Holland benaderd. Er was hier toen weer behoefte aan predikanten. We hebben toen 't besluit genomen naar Holland terug te gaan. Echter niet omdat 't ons in Canada niet goed was bevallen. Integendeel. Onze Canadese periode is een blijft onvergetelijk. Canada is een prachtig, wijds land en 't wonen en werken daar was enerverend en stimulerend.

Wat ons altijd zeer geïmponeerd heeft, is de grote trouw en opofferingsgezindheid van de kerkleden daar, en 't intense, onderlinge medeleven. Natuurlijk, ook zij hadden hun fouten en gebreken zoals wij allemaal, maar overheersend blijft de positieve herinnering aan de velen, die in geloof en vertrouwen hun plaats in de Canadese maatschappij hebben weten te veroveren.

Saluut!

Den Haag, April 1988

# Vitellus

*Waar is Vitellus, de wafelverkoper?*
*Waar is Vitellus, die snelle loper?*
*Hij danste als hij liep, en hij stond op*
*één voet,*
*Zijn wafels waren zo warm en zoet.*

*De keizer kocht, en de gladiatoren,*
*en de Keizerin heeft van hem gekocht.*
*Hij mocht alles zien en alles horen,*
*Was overal en nergens als men hem zocht.*

*Vitellus komt in paleizen en kroegen,*
*Men weet nooit wat hij doet, en waar*
*hij is.*
*Hij sprak straks met lieden die ketenen*
*droegen,*
*Zij vertrouwen hem, want hij tekent*
*de Vis.*

*Vitellus heeft voor Christus gekozen,*
*Hij loopt bij Christenen uit en in.*
*"Waar is Vitellus?" brullen de matro-*
*zen,*
*"Dat bakkertje was zo naar onze zin."*

*Men heeft Vitellus gevangen genomen,*
*Op een nacht, met veel "godsdienstig*
*gespuis."*
*Toen de Keizer het hoorde, liet hij*
*hem komen,*
*Hij wou Christus niet vloeken; hij*
*moest aan 't kruis.*

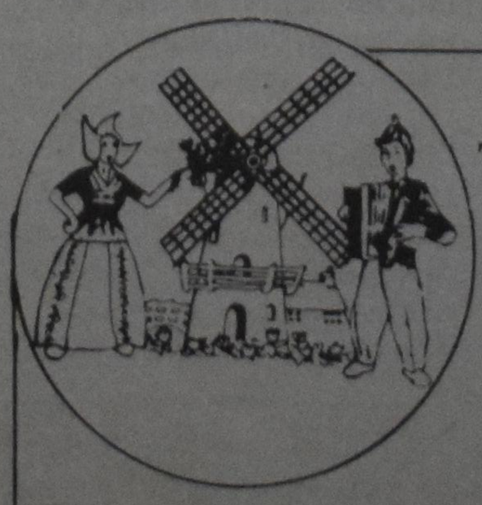
*Men heeft hem slechts aan het hout*
*gebonden,*
*Hij is jong en mooi, men liet hem*
*graag vrij.*
*"Spijker maar vast mijn lijf vol zon-*
*den,"*
*Sprak hij, "Here Jezus, denk aan mij!"*

*Allen die aten van zijn wafels*
*Zien hoe een leeuw hem bespringt en*
*verscheurt.*
*Slaven verwijderen bloed en rafels,*
*Men praat en lacht of er niets is ge-*
*beurd.*

*Waar is Vitellus, de wafelverkoper?*
*Waar is Vitellus, die snelle loper?*
*Vitellus zag Christus, verliet zijn gewin*
*En snelde de Heer na, de hemel in.*

**Willem de Mérode**

**Gezegende Kerstdagen en Gelukkig Nieuwjaar**



**The Dutch Kitchen**
71 Lakeshore Road East
West of Hwy 10
Port Credit, Ontario
Phone (416) 278-2296

**Open Daily:** 11:30 a.m. - 11:00 p.m.
Monday to Thursday — evenings 8 to 10 p.m.
Special drinks and snacks served, such as:
croquets, haring, Nasi, Sate, Bahmi and
much more.

# Books

Robert VanderVennen, book review editor

Christian faith

## Communicating the Christian faith

*Common Sense Christianity: The No-Bafflegab Guide to the Christian Faith, by Ralph Milton. Winfield, B.C.: Wood Lake Books, 1988. Paperback, 105 pp. $9.95. Reviewed by Robert VanderVennen.*

Here is a lively, engaging introduction to the Christian faith. It's a good book to give to someone outside the faith who has a good sense of humour and is sick of the tired cliches that often come with traditional descriptions of Christianity. You might enjoy it yourself if you want a fresh look at what you believe written "with zip and clarity, spiced with lots of humour," as the blurb on the back cover accurately puts it.

Ralph Milton is a writer and publisher living in British Columbia. He is seriously committed to the light touch in communicating the gospel and the way of Christian living. You may not always agree with him, but you'll never be bored with him. In this book he writes, in his unique style, about who Jesus is, about God, the Bible, the church, and the tension between science and religion. His style is evangelical-unconventional.

I can pick any page to find a quotation to give you a sampling. For instance: "I certainly hope this isn't the only book you read on Christianity. My bias will become pretty evident as you read, so I might as well come clean right now. I am head-over-heels in love with my God and with the people in God's church .... Not every Christian will agree with my description of the faith. In fact, what follows will make some very religious people absolutely livid. That's OK. Just don't take my word as the final answer to anything."

This book is Ralph Milton's confession of his love affair with the Christian faith, and it can be a strong evangelistic tool among with-it people turned off by Christian platitudes.

The spirit of the book is remarkably enhanced by the line drawings, about one-to-a-page, of Margaret Vouladakis.

## Calvin's Institutes, Readers Digest style

*John Calvin: The Institutes of Christian Religion, edited by Tony Lane and Hilary Osborne. Grand Rapids: Baker Book House, 1987. Paperback, 271 pp., $10.35 Reviewed by Hilda E. Roukema, Teacher of Bible at Toronto District Christian High School.*

An abridged version of John Calvin's *The Institutes of the Christian Religion*, this book is an attempt to condense the heart of Calvin's teaching on all his major themes into material the average reader can easily read.

Only 15 per cent of the 1559 edition of *The Institutes* is included. Sections judged to be of little interest to readers today have been deleted. These include: attacks on the Roman Catholic Church, the rise of the papacy, history of the early church, and those passages in which Calvin is engaged in lengthy debates with other theological scholars.

In his introductory comments, Tony Lane, a Calvin scholar who teaches at London (England) Bible College, acknowledges the fact that choice of material often involves a bias. However, he writes that his aim "has been simply to select the heart of Calvin's positive teaching — even on those points where I might not happen to agree with him." Consequently, Lane chose that material which is "as relevant today as on the day that it was written," such as warnings against the perils of materialism.

Calvin's own layout in terms of books and chapter headings has been retained, even though some 27 chapters have been left out. However, to make the material more accessible and functional, the editors have divided their content into 14 parts or themes. These include: Knowing God and ourselves (theme #1); God's Word and God's Spirit (#2); the person of Jesus Christ and his work of redemption (#7); faith and repentance (#8); justification by faith (#10); prayer (#11); and others. I find this division into themes helpful. It makes the material more available for quick reference and further study.

### Accessible to almost anyone

The reading level of the book is definitely much easier than the original and in that respect the editors have certainly met their goal. Consequently, I would recommend this edition to anyone who is interested in learning about Calvinism. It gives an adequate synopsis of the various aspects of Calvinism without being too difficult or verbose. Young adults, for example in pre-confession class, might well be able to handle the material. I also recommend this book for adult group study.

However, I would not recommend this edition of Calvin's *Institutes* for those who are seriously involved in an in-depth, scholarly examination of Calvinism. I feel that the omission of Calvin's debates with other theology scholars is a disadvantage in that case. For example, Calvin's section on "free will" (Book 2, ch. 4,5) has been omitted, as well as some parts dealing with salvation through good works (Book 3, ch. 15,18). Another interesting section not included in this abridged edition is the comparison of the Old Testament and the New Testament (2-10,11). I personally believe it is important to be aware of the similarities of the two testaments because the scriptures are a unity. Therefore, it is good to be able to study some scholarly and in-depth material on this topic. There are other omissions, but let this be enough.

This edition of *The Institutes* certainly makes the study of Calvinism more accessible to the average person. And that is important. Not only is Calvin's *Institutes* one of the most important *theological* works ever written, but it also deals with the Christian *life*. And in a society such as ours, it is necessary and encouraging to be reminded of such a life.

**MacMASTER**
**POOLMAN & DE VRIES**
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
**Willem G. Poolman** (Mr. in de Rechten, Leiden)
**Leonard de Vries, LL.B.**
*Also Dutch Law*

*Merry Christmas*

## Friends of God

**Wayne Brouwer**

## The Bible (IV)

*"They devoted themselves to the apostles' teachings ...."* **(Acts 2:42)**

What authority did the early Christians find in the teachings of the Apostles? Was it more than just their contact with Jesus? How do their writings, now known as our New Testament, continue to speak to us today?

### (3) Trustworthy record

A third perspective on the Bible says that the first (see last week) is too strange and mystical for us in the modern and scientific world, and that the second is too general to identify the real importance of the Bible. So it proposes to understand the Bible more as history than doctrine, and more as God's history than just simply humanity's religious history.

We can't really know much about heaven, but we can know what God did on earth. So the Bible is the great record book, documenting God's footprints in the sands of our times. We may not see God now, but if we follow the footprints, if we track him across the wastes of human history, one day we will see him act again, and then we will be ready to meet him personally.

The Bible is not so much the voice of God as it is the record of his deeds that continue to be important for us.

### (4) Spiritual encounter

The fourth view of the Bible has problems with each of these three. It claims the first view tries to make the whole Bible divine revelation. That is obviously wrong, because there are lists and redundancies that have no spiritual value for us.

It says the second view allows the religious experiences of others to reveal something to us, and that is impossible. They may teach us something, but they can never reveal God to us in a personal way.

It sees the third view as pointing to revelation from God in certain big things that happened in history, and says that's not what revelation is all about.

You see, says this view, revelation is never facts and ideas; it is *always* a personal meeting with someone else, a personal encounter. The Bible is not revelation from God or about God. It merely shows where, and under what circumstances, He met with people in past times and made them his special people.

This view says you can know *about* a person without ever truly *knowing* her; you can know *facts* about a person without ever *meeting* him. But in the instant you do meet — your eyes catching one another, your person stretching out to the other person — in *that* instant, revelation takes place.

So with the Bible. It tells us a lot of facts about God. It tells us a lot of information about what takes place when God meets people. It even gives us knowledge about the great events in history where revelation occurred. But it is *not* revelation itself.

When we listen to the Bible, just as when we listen to great devotional and religious writings from the rest of history, we begin to understand more completely what frame of mind we must be in for God to meet with us. We begin to know what our lives ought to be like for his Presence to come face to face with our existences. And suddenly, one day, as we're reading the Bible, or hearing a sermon, or thinking about some special moment in religious history, God will encounter us, and we will sense his presence, and we will experience his Person, and we will know his judgment and love.

Only *then* will revelation have occurred.

Now, each of these four views of the Bible has certain ideas that sound good to us:

- God gives us doctrinal truths in the Bible.
- We learn from the religious experiences of others recorded in the Bible.
- We are reminded of the "mighty acts of God" in human history as we read the Bible.
- Or we begin to understand the circumstances under which we will most likely have a personal encounter with God as we study the Bible.

But we'll have to reflect a bit more on these things next week.

*Wayne Brouwer is pastor at First Christian Reformed Church in London, Ont.*